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"LIBERTY, HOLINESS, LOVE."

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, JANUARY 22, 1848. N. S. FOLSOM, EDITOR.

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For the Register.

Christian Union. An Oration delivered at the Anniversary of Gilmanton Theological Seminary, July 15, 1846. By Wm. C. Whitcomb. Published 1847.

The orator commences by speaking of "its vast importance to the Church of God"; as "the Mahomedan points the finger of scorn at divisions among Christians—Papists exult on account of them, and boast of their own union—Infidels scoff, &c. The writer takes great credit for the *expanse* of his liberality, which embraces all "Evangelical Christians." Now there are those three large sects at least amongst us, who profess to believe all that the four Evangelists have revealed, of doctrine and precepts from the very lips of the great head of the Church, and still there are four other sects amongst us, striving to unite all *Christians* in a great "Evangelical Alliance." Mr. W. says, "there is no reason why Christians of different denominations may not greet one another with a kiss of Charity," with the motto "in essentials, unity; in non-essentials, liberty; in all things charity." Again. "The language of bigots, in all ages, in regard to him who belongs not to their particular party, has been "*He followeth not us*;" "Stand by thyself," &c. and he even refers to the *bed of Procrustes*, the robber of Attica. His language is, Away with such bigotry let us "kiss in charity."

Now can it be believed that all this liberality can have relation only to different forms and unessentials in the *evangelical sects?* It must be so, for he says expressly "all *real Christians* are *essentially agreed*" in the *points* he has just enumerated, p. 4, viz, "utter depravity and ruin" by the apostacy, the Son incarnate, atonement, and special regeneration. And as these are the "basis of salvation" so ought they to be "the common basis of union."

We at one time, at least, were led to believe the "World's Convention," or "Evangelical Alliance," had proved, or that it must prove a failure; but not so. Mr. Whitcomb, with a mind penetrating the future, calls it "A moral Congress to negociate for the Prince of Peace;" and rising with his subject, exclaims, "as sublime as would be a Synod of angels assembled in yonder Sun, delegated by heaven to devise measures for the well-being of the universe!" If this is not aiming "a death blow to the Man of sin "and effectual to "silence the foes of Zion," out of the Alliance, censure not the orator. P.

[We regard the following as a fine specimen of faithful preaching to men in power. It is from a Sermon on occasion of the death of Hon. John Fairfield, delivered in Washington, Dec. 26, 1847, by Joseph Henry Allen, Pastor of the Unitarian Church. The request for its publication comes from fourteen gentlemen, among whom are Messrs. J. P. Hale, J. G. Palfrey, Levi Woodbury, Charles Hudson, and Daniel P. King, who were present and heard the discourse.

THE PUBLIC MAN.

"The honored and trusted man that is among you, what is it for him to be in all respects as he should be—an upright and true man, a whole man, a Christian man in his appointed place? * * The very first feature of such a character, is that it proceeds by broad principles, and personal fidelity to the highest right; not by allegiance to any set of measures or set of men. This is the absolute and indispensable condition of all public virtue. However much the man may act with and for a party, and to favor its interests, it must be because he believes that in that particular thing he does, he is doing best service, not to his side, but to truth, to his country and to God. He must be utterly forgetful and unconscious that any other obligation can possibly for an instant interfere with his sense of what is right. * * Are you a man the humblest in the land, having yet the right and duty of opinion with respect to the public welfare; or are you the highest in place and authority in the land, so that her weal or wo may perchance depend on your single voice,—that only must be the principle to guide you—that and no lower. Bate not a jot or tittle of that requirement; else your footing is a quicksand, while you breast helplessly the wild and surging storm.

Next, let the principle be one and the same, that guides your public and your private life. "As Bishop I may not shed man's blood," said one of the ecclesiastical nobles of France, "but as Prince I will lead my men to battle." "But," said his servant, too simple to comprehend the casuistry, "when Satan comes for the Prince, what shall become of the Bishop!" In the sight of God, of man, of your own conscience, the man in his public or his private capacity is absolutely one and inseparable. If he does not bring the honor to the station, the honor it brings him will be but the empty prefix to a name. Nothing is worthy of any man's respect, but that genuine self-respect, which regards all stations as alike in dignity, if alike in the worth that fills them; which is above the paltry vanity or the miserable conceit that perpetually seeks to plant its footsteps still above another grade; which scorns the base compliance and the unworthy arts, whereby some have sought the fictitious and imaginary consequence of some special department of service. O reform it altogether! Keep to that wholeness, simplicity and truthfulness of that character, which sees in the variety of places only varying opportunities of doing right. Seek in all alike the integrity, purity and high-mindedness, which are every man's best treasure in the sight of God.

What a privilege it is, beyond almost every other, that the high principle and honorable conduct of a man of the world, is such a sincere and unsuspected tribute to the power and reality of virtue! What a rebuke to the mean and cowardly betrayal some men make, in distant places, of the personal purity and the moral obligation they would have been afraid and ashamed to betray at home! * * A man of business, dealing daily in the affairs of the world, who lives out simply, strongly, unostentatiously, the law of right as it lies in his own conscience and heart—he is the true teacher. He is the prevailing preacher of righteousness. He declares, unembarrassed and free, the principles he has tested, and lived out, and abided by. Here virtue is not a sounding name, but an outstanding fact; not an exhortation, but a fulfilment; not an assertion or an anticipation, but a life. There is not a single one of you, my hearers, whom I may not envy the opportunity you have, of being a far more effectual preacher of righteousness, than ever I could be.

And lastly, religious principle as the foundation and vital element of such a character—faith in God and Christ, as the support of virtue, the inspiration of manly endeavor, the consoler of grief, the assuager of pain, the preparation for life and death. In the heavy pressure of duty, in the whirl and perplexity of care, in the burdensome and weary responsibility, in the dread anticipation of possible calamity and certain death, you have the wants, the trials, the spiritual need of the universal human heart. "One may live," (I use the solemn language of a tribute paid but two years since to one of our most wise and distinguished jurists,) "One may live as a conqueror, a king, or a magistrate; but he must die as a man. The bed of death brings every one to his pure individuality—to the intense contemplation of that deepest of all relations, the relation between the creature and his Creator." * * One thing only is safe and sure—that stainless virtue, reposing on religious faith and principle, which is as far from bravado as from fear, in the face of life and death,—which is perfect trust in God, and perfect reliance on the word of Him, WHO BROUGHT LIFE AND IMMORTALITY TO LIGHT.

And once again:—Is it too tedious a repetition, to say that the time for your Christian virtue to act is now. It is no one single burst of generous sentiment that is wanted, no enthusiasm of the moment, no loud and boastful talk, no noisy measures of sudden sectarian or private action. All these are easy and cheap. What we want, what you want, is something higher, broader, deeper far than they. It demands nothing less than the serious and earnest purpose of a full-grown-man. It exacts the whole homage of the heart, and the steady allegiance of the life. The price will be no less than that; and what is purchased is fairly worth the price. It is that great joy, which "fills the soul as God fills the universe, silently and without noise." It is like unto treasure hid in a field; the which when a man hath found he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Now is the trial of your principle. Now is the test of your virtue to be at work. * * In all probability, you will be severally taken out of the very press of care, in the fulness of days and strength, still surrounded with the occupations, and bound in the habits of thought, that belong to your present way of life. Any plan for virtue hereafter, that does not include the practice of virtue now, is thoroughly deceitful, false and wrong. To God and your own conscience I then commend you; that you may follow the footsteps of all the honorable wise and good; that your life may be perfect and upright, and the end thereof be peace."

[The following interesting extracts are from an article in the "Sacred Tableaux," by Timothy Bigelow, Esq. of this city.]

THE FIRST-BORN SLAIN.

Three and thirty centuries have elapsed since that eventful night; but, during all the varied fortunes of the children of Israel, they have never forgotten the Being who humbled the might of Egypt, and led forth their fathers from the house of bondage. In prosperity or in adversity, in wealth or in poverty, in honor or in disgrace, in freedom or in servitude, they have still celebrated the feast commemorative of their great deliverance. Whether powerful and respected under the reign of David and his son, or weak and trembling before the murderous march of Antiochus Epiphanes; whether wandering in captivity by the banks of the Euphrates, or teaching the mysteries of Rabbinical lore in the schools of Sura and Naharden; whether, in Arabia, bowing down before the frenzied valor of Mahomet and his host, or high in wealth and honor under the early caliphs of Bagdad; whether shining among the rich, the powerful, and the learned of Cordova and Granada, or compelled to flee, poor and unprotected, before the inquisitorial terrors of Torquemada; whether holding offices of trust and places of distinction under Charlemagne, or ignominiously retiring before the exterminating edicts of Philip Augustus and Charles the Sixth; whether following Barcochab, Sabbathai, and countless others, who at times have claimed the title of Messiahship, or robbed and insulted by the mad multitudes of Peter the Hermit and Walter the Penyless; whether purchasing the protection of proud barons, or shunning the presence of valiant knights; whether standing on the steps of thrones, or pining in the cells of dungeons; whether trading in Christian slaves under the Gothic kings of Italy, or quailing beneath the lash in the cities of Northern Africa;—in short, in every region whither fortune has led them or despair has driven them; in every situation which it is the lot of man to hold; under the severest trials to which human faith and fortitude can be subjected; they have still preserved, in grateful memorial, the goodness of their fathers' God in Egypt. And as, year by year, they have gathered around the paschal table, the sire has continued to tell the son of that terrible yet triumphant night, when Jehovah arose in majesty to smite the oppressor, and "let the oppressed go free."

We turn, now, from the literal signification of the Passover, as applicable to the Jewish state, to the mystical meaning which it possesses in reference to the greater deliverance, effected by a mightier sacrifice, for the salvation of the world. Man had fallen. In bondage to sin, he lived unmindful of the grand object of existence, and the sublime futurity before him. The angel of spiritual death flew abroad in the moral midnight of the universe, consigning to the dismal shadows of a pagan tomb the sons and the daughters of earth. A great offering was to be made for man. And amid the insults of a heartless soldiery, and the revilings of an infuriated people; suffering the ignominy of the worst malefactor, and enduring all the tortures that malice could inflict; with dark and terrific portents, on Calvary's mount, was the spotless Lamb of God slain for the world's redemption.

As, by the events accompanying the celebration of the paschal feast in Egypt, the Hebrews were delivered from their servitude, so, by the consequences of this god-like sacrifice, mankind were led forth from their house of spiritual bondage, to the fair country watered by the river of life. Finished was their slavery to a hard master, whose service was death; passed was that existence, unillumined by any ray of faith or hope; gone was the dread of annihilation, which overhung the tomb. A new light dawned upon the world; a new life was given to man. He stepped forth from the crumbling columns of an idolatrous superstition, not the perishing creature of Time, but the never-dying child of Eternity. He groped no longer in the cloudy midnight of doubt or despair; he trod firmly beneath the sun light of heaven. He was not, henceforth, to come with costly sacrifices, and lay them on the altar of a powerless idol—a misshapen fiend; he was to bring the offering of a contrite heart, and present it before the Lord. He knelt no longer to an image which his own hands had fashioned, in a building made but to decay; he prostrated himself before that mighty Jehovah who formed the earth from nothing, whose temple is the universe. He now breathed a purer atmosphere; he enjoyed unimagined pleasures; he entered upon a more exalted state of being; and, at length, were unfolded to him those sublime secrets, which the uninspired wisdom of forty centuries had been unable to solve; the true purpose of life, and the future destiny of the soul.

PATERNAL DUTY.

The father who plunges into business so deeply that he has no leisure for domestic duties and pleasures, and whose only intercourse with his children consists in a brief and occasional word of authority, or a surly lamentation over their intolerable expensiveness, is equally to be pitied and to be blamed. What right has he to devote to other pursuits the time which God had allotted to his children? Nor is it any excuse to say that he cannot support his family in their present style of living without this effort. I ask, by what right can his family demand to live in a manner which requires him to neglect his most solemn and important duties? Nor is it an excuse to say that he wishes to leave them a competence. Is he under obligation to leave them that competence which he desires? Is it an advantage to them to be relieved from the necessity of labor? Besides, is money the only desirable bequest which a father can leave to his children? Surely well-cultivated intellects, hearts sensible to domestic affection, the love of parents, and brethren, and sisters; a taste for home pleasures; habits of order, regularity, and industry; a hatred of vice and vicious men; and a lively sensibility to the excellence of virtue—are as valuable a legacy as an inheritance of property—simple property, purchased by the loss of every habit which could render that property a blessing. [Wayland's Moral Science.

WOMAN'S TEMPER.

No trait of character is more valuable in a female than the possession of a sweet temper. Home can never be made happy without it. It is like the flowers that spring up in our pathway, reviving and cheering us. Let a man go home at night, wearied and worn by the toils of the day, and how soothing is a word dictated by a good disposition. It is sunshine falling upon his heart. He is happy, and the cares of life are forgotten. A sweet temper has a soothing influence over the minds of a whole family. Where it is found in the wife and mother, you observe kindness and love predominating over the natural feelings of the heart. Smiles, kind words and looks, characterize the children, and peace and love have their dwelling there. Study, then, to acquire and retain a sweet temper. It is more valuable than gold; it captivates more than beauty; and to the close of life it retains all its freshness and power. [English Paper.

BISHOP HUGHES AT THE PILGRIM FESTIVAL.

[At the dinner of the New England Society, in New York, Dec. 22, 1847, given in honor of the landing of the Pilgrims, Bishop Hughes was present as an invited guest. He was called up by the following toast:]

The First Sovereign Pontiff of Rome, Pius IX.

Mr. V. P. Fessenden, in repeating it, added, "we are glad to find anything of New England about him."

The Right Rev. Bishop Hughes responded to this sentiment as follows:

MR. PRESIDENT AND GENTLEMEN—Unaccustomed as I am to take part in festivities of this kind, I may not correspond with the usages with which gentlemen here are familiar. I rise, therefore, under some embarrassment, and were I to give way to my feelings I should almost doubt the reality of what I behold around me, or else question my personal identity. I have to return to you, Mr. President and gentlemen, sincere thanks, so far as I am worthy to offer them, in the name of Pius IX. It is gratifying to know that the promise of his elevation to the Pontifical chair is full of hope; that though he commences his administration under circumstances of great embarrassment, yet from all I have been able to learn, and that from persons intimately acquainted with him, I believe that God has prepared him for his task with a clear head and a strong heart. Indeed, so highly do I appreciate the compliment which has been paid to him by this Society, that it seems to me that it can be responded to appropriately by none except a son of New England, which I have not the honor to be; and yet I feel that I have some claim to the honor, for I am at least also a *down easter*,—(Cheers.) To recover from the embarrassment which I have felt, and which I still feel, allow me to tell you something in the nature of a story recorded among old English legends, which may not be, after all, quite inapplicable to my position. For when I remember how you may have appeared to me in past times, and how I, no doubt, must have appeared to you—for I presume some of you may have seen my name in the newspapers—and when I remember that Pius IX, is the Pope of Rome, by all these circumstances this English legend is called to mind at the present time. It appears that there was in England a person named Giles Scroggins—whether he was the same gentleman who furnished the ghost for the song long after, I do not know—but it appears that as he was jogging home from town, where he had been transacting business, he felt heavy and sleep overtook him and made him captive without his being at all conscious of the fact. While he was thus resting by the way, a passer by took his horse from the cart and treated him to the hospitality of a rack in the manger. The next day as the sun had made some way in the heavens, Giles returned to consciousness; but being a philosopher—having been under the training of a schoolmaster he called to his aid the rules of Aristotle to reason out the case, and said to himself, "Am I Giles Scroggins or am I not? that is the question. If I am Giles Scroggins, then I have lost a horse; and if I am not Giles Scroggins, then I have gained a cart." (Laughter and Cheers.)

Barring all the antecedents and some of the circumstances, I feel something in the same condition. To think that I, who used to be called *Bishop* Hughes, should find myself in the midst of the New England Society, and should hear the health of Pope Pius IX, proposed by your respected chairman in terms so flattering and received with so much enthusiasm by you all,—this is indeed enough to make me doubt the reality of things as they present themselves here to-night. The very fact of my being here of itself surprises me; I did not suppose that I should be distinguished by such an honor, and an honor I do truly regard it and accept it as such. When you speak of your Pilgrim fathers and rocks and the Pilgrim landing, you touch upon topics with which I deeply sympathise. You treat it as a matter of tradition, while I regard it as a matter of experience, impressed on my memory, for I landed a pilgrim on these hospitable shores.—And were I disposed to convey to the Sovereign Pontiff information to enable him to form an idea of this country, which is a *free* country, I might tell him the history, if so I might call it, of a young and tender and I fear a useless plant, washed out of its mother earth, carried by the waves of the Atlantic to these shores, where it touched not a rock, but the soil, in which it took root and acquired a prosperous life. (Cheers.) That single circumstance, it seems to me, would give him a better idea of this country, of its fostering institutions, its kind and hospitable people, and of the avenue which it opens to every man who feels called to enter upon a career of self-advancement, than volumes written upon the subject. I may, perhaps, be violating the proprieties of the occasion, though I trust not, by indulging in remarks not of that jovial character which has its time and place. Not to trespass too long upon your patience, and to express a sentiment which has sprung up in my heart and mind during the festive proceedings of this evening, I beg simply to remark that New England is not distinguished as a country of great production according to the terms of political economy. It produces granite, to be sure, of which we have a fine specimen before us; and it produces ice; but there is among its productions something which is still more honorable, and which renders it more distinguished—its teachers: and allow me, (I allude to its teachers of Common Schools,) to conclude with this sentiment:—"*Prosperity to the land that grows School-masters.*"

Bishop Hughes sat down amid loud applause.

LOVE YOUR ENEMIES.

[From Rev. Mr. Tilden's Address at Dover, N. H.]

If professing Christians would only listen to that voice which is ever saying, "Learn of me," there would be little doubt, I think, concerning the incompatability of war with Christianity. On no point of duty is the teaching of Christ more plain and unmistakable than in relation to our treatment of enemies. He gives us no counsel concerning the importance of loving our friends; there was no need of this. Such love springs up unbidden in the heart. It requires no special discipline of the affections. It is spontaneous. Hence Jesus says, "If ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to those that do good to you, what thank have ye; for sinners also do even the same. But love ye your *enemies*." Yes, that is the emphatic Christian word, again and again repeated in various forms: "Love ye your *enemies*," "overcome" *their* "evil, with" *your* "good." So important indeed did he regard this spirt of forgiving love—so essential to the approbation of God, as well as the highest welfare of man, that he taught his disciples to pray, "Forgive us our trespasses as we forgive those that trespass against us." And as if to remind them continually of the importance of this principle of forgiving love, he says, "when thou bringest thy gift to the altar, and there remembereest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way, first be reconciled to thy brother and then come and offer thy gift." What language could tell more clearly, and solemnly, that no offering can be acceptable to God while the heart is estranged from man? And is not the heart of man most fearfully estranged from his brother, when armed with implements of death he seeks that brother's life!

Alas! we are all too much inclined to think with Peter, that there must be some limit to our forgiveness somewhere, that it is not our duty to give always. It was probably with this thought that Peter went to Jesus, on a certain occasion and said, "Lord how often shall my brother sin against me and I forgive him! till seven times?" Doubtless he thought that was a great stretch of forbearance—a great many times to forgive, and it must be acknowledged that few have yet attained even to that. But what said Jesus in reply! "I say unto thee not until seven times, but until seventy times seven,"—cherish a forgiving spirit in your heart always. That is the Christian standard. But alas!

> "How hardly man this lesson learns,
> To smile and bless the hand that spurns;
> To see the blow and feel the pain,
> And render only love again:
> One had it and he came from heaven,
> Reviled, forsaken and betrayed;
> No curse he breathed, no plaint he made,
> But as in death's last pang he cried
> Pray for [illegible]"

Such was the spirit of Jesus. * * O that our own spirits might be penetrated and quickened by the holy light of that pure life at one with God; we could no longer doubt in relation to the Christian's duty concerning the spirit of war in all its manifestations.

THE TWENTY-SECOND OF DECEMBER.

[From Rev. Mr. Livermore's Sermon on "the Four Anniversaries."]

This day is immortalized in history by the landing of the Pilgrims on the rock of Plymouth in sixteen hundred and twenty, now two hundred and twenty-seven years ago. The centuries are silently gathering and deepening over their memories, but time only invests them with a new sanctity and veneration. They knew not the greatness of their own act, but the farther it recedes in the distance, the more it is seen and acknowledged to have been one of the heroic moments in the history of mankind.

And what is the surpassing lesson which this forefathers' day teaches the world? Interesting to all men, who care for what betokens ill or good to the destiny of humanity, this anniversary is trebly so to us who can call them our ancestors. The lesson is, *Self-sacrifice for the cause of religion;* and it is a lesson well needed in these days of prosperous ease, when man is saying to himself, "Soul, thou hast much goods laid up for many years." They broke away from their pleasant homes in England, not because they had not enough to eat and to wear, for they were generally well-conditioned, being of the middle class in English society; but because the land was too strait-laced for them. They had not room to move spiritually. Church and State had banded together to tighten the cords of religious restriction. They were told that they must do this, and they must not do that. The world has said, "Well done, thou good and faithful servant of the living God!" For the world, bad as it is, always makes out, in the long run, to honor right magnanimous deeds. And the God, whom they served in such unconquerable heroism, has set his seal of approval to their choice. They suffered, but they triumphed.

And at every recurring year the voice of ages is lifted up to us, bidding us, like our fathers, do some good while we live, "redeeming the time," which is short, "because the days are evil." And the impressive exhortation is from their humble graves, "Do all and dare all for conscience and civil and religious freedom. We did what we could for our day, but failed in some things, as men always fail more or less in being true to their highest ideas; carry you out to the full the immortal truths which we espoused and sacrificed our all for, in their humble beginnings and in the day of small things. Maintain religious institutions generously, with hand, and heart, and purse, as well as of truth and life to the community. Give freedom to the enslaved. Peril any thing and every thing rather than be recreant one iota to those world-redeeming principles, for which we gave up all most dear to man, home, and friends, and ease and life." And shall we not hear and heed that mighty appeal? Shall we prove false to what cost them their lives, and sink into corruption, mean compliance with evil, popular sins, and national crimes? Never, never. They had their trial in one way, we have it in another. But let us cling with unyielding fidelity, in a difference of circumstances, to the same divine principles. Better to give up comfort and popularity; yea, the lesson of Calvary is, better die, than swerve one inch from the path of rectitude; else are we no sons of the Pilgrim, no followers of the Crucified One. And let all the sad and sighing winds of the bleak month, on which they first pitched their tabernacles on these wintry shores, as they howl around our peaceful and well-furnished dwellings, carry in deeper and yet deeper to the living seat of the heart and moral conduct, the pathetic, the heroic, the sublime lesson of the twenty-second of December.

REV. DANIEL M. STEARNS.

[From the Jan. No. of the Christian Ex.]

Rev. Daniel M. Stearns died at Lincoln, Mass., October 19, 1847, aged 54 years.

Mr. Stearns was the youngest son of the late Rev. Charles Stearns, D. D., for many years the minister of the Congregational Society in Lincoln. He passed his youth at home, under the guidance and instruction of his father, whose limited pecuniary means prevented him from giving his son so early a collegiate education as he desired. Daniel devoted several years to labor on the farm, sometimes teaching school in the winter, until, prepared by his father, he was admitted to the Sophomore class in Brown University, and was graduated September 16, 1822. He then returned to Lincoln, and pursued his studies with reference to the ministry with his father, teaching school a part of the time, and received approbation to preach from the Cambridge Association. In the summer of 1827, he went to Dennis, on Cape Cod, to preach as a candidate, and was ordained as pastor of the Congregational church and society in that place, May 14, 1828. He faithfully and acceptably discharged the duties of the ministry there, under many trials and discouragements, until March, 1839, when his pastoral relation was dissolved at his own request; though he continued to supply the pulpit several months afterwards. He preached for a few months in other places, but not with reference to a settlement, and soon returned with his family to "dwell among his own people," where he quietly and honorably passed the remainder of his life.

Mr. Stearns was chosen by his fellow townsmen to represent them in the legislature of Massachusetts for the year 1841 and 1842; for they had confidence in his integrity and moral principle, as well as in his intelligence as a politician. He was no idler, as is too often the case with those who leave professional pursuits, but devoted himself to agriculture, and labored daily in support of his family, often beyond his strength, not being favored with a strong and vigorous constitution. In 1842, the Unitarian Congregational society was formed in Lincoln, of which Mr. Stearns was an active and valued member, and was chosen one of the deacons of the church, the duties of which office he faithfully and meekly performed. He officiated several years as superintendent of the Sunday school, and took a lively interest in every thing connected with the welfare of the church and the spread of liberal Christianity.

As a man, Mr. Stearns was remarkably amiable, prudent and upright, and was highly esteemed by his neighbors and townsmen. As a Christian, he was sincere and devoted. His theological opinions were decidedly Unitarian. To every thing exclusive and bigoted, to Orthodox creeds and dogmas, he was always opposed. But he was charitable towards those who differed from him in sentiment, while firm in the maintenance of his own more liberal views of Christianity. The temper he displayed under trial, disappointment, and sickness proved the strength of his faith in God his Father, and the comfort of his hope as a disciple of Jesus Christ; in which faith and hope he calmly resigned his spirit into the hands of his Heavenly Father. R.

MR. COBDEN'S SPEECH.

At a soiree of the Manchester Athenæum, Eng., at which Ralph Waldo Emerson was present, the following speech was delivered by Hon. Mr. Cobden, M. P.

"Instead of viewing each other with a narrow jealous spirit, which formerly distinguished the different nations of Europe, we are now prepared to take a wider and more generous view of the interests of ourselves, of the interests of our neighbors, and we are approaching that time when we think our interests are identical. I found in Andalusia the remains of Moors, evidenced in the dress, in the habits, and in the architecture of the people; and I found at Moscow the remains of the Tartars, as evidenced by precisely the same signs of dress and building and in the habits of the population. But at those two extremes, and in every intermediate country through which I have travelled, I was constantly forced to this reflection: We are so similar; there is so little real difference between us in our moral attributes; at all events we are identically the same, having the same sympathies, having the same domestic traits, having the same affections, and likings and dislikings, my constant wonder was, or is, that very widely different families of men placed in those countries should have so long met as enemies.

There is a little comedy which has been lately performed with great success at Paris, entitled *Faute de s'Entendre*, or the want of understanding each other. It ran thus: The parties of the scene begin with a misunderstanding of the several objects and interests of the parties playing, and it goes through two or three acts, in which the parties are subjected to the greatest possible perplexities, and a great deal of real suffering, and in the end it is found out to be all a mistake, and a want of understanding of each other, and if there had not been this misunderstanding, they would have suffered nothing of the kind. Now I believe in all Europe there has been the same comedy played amongst the the different governments, resulting from a want of proper understanding between them.

We have been playing, not a farce or a comedy, but a sad tragedy at times, and it has all been from a want of understanding. We have but one common interest and one common object after all: and if you only find the means, (and we are sometimes vain enough in Manchester to say we discovered a key to that secret) by which you could show to the nations of Europe that their interest is identical, and that their objects are the same, you will be conferring a greater blessing on humanity than has been diffused since the creation of the world.

Now, gentlemen, in the most interesting country—interesting to us all—and with which we are indentified in our habits and our literature—I mean Italy—I find there a new life springing up, and when I enquired how it was that Italy began to make itself heard and felt in the rest of Europe, I came to the conclusion, from all I could observe, that it arose from a quiet progress of thought and of intelligence arising out of the education of the people. I found to my astonishment, in almost every town, even towns of fifteen or twenty thousand inhabitants, several infant schools, supported by voluntary contribution, superintended by Italian nobles. I saw a school at Turin, where a Marquis attends daily, and rides on a rocking-horse with the children, and joins them in their play. And to his honor I will mention him, for he cannot be ashamed to own it to you all—the Marquis of Dazalis, brother to him whose writings you have seen on the present state of Italy. Then you have in in Italy now, as you always had, leading minds—great individualities in every town. Striking men who have been engaged in writing and treating on every question of social importance. You have in every town in Italy men who are taking a deep interest, not only in schools, and in every question relating to the moral condition of the people. As regards political economy, I was amazed at the number of persons that I found in Italy who have a sympathy with our practical efforts and controversies on the subject of political economy.

Every lawyer, every counsellor in Italy studies political economy as a part of his education, and hence arises the great interest that was taken on the subject in which we have been so long and so arduously engaged in England. It is to this quiet influence, it has not been from any violent outbreak, that the present state of things is coming round. Violence and revolution retarded the present progress; but I trace to institutions kindred to this, though not the same—I trace to these institutions the progress that has been made in Italy; and I join with our worthy Chairman in saying it is to the progress of the human mind that all Governments owe their progress, for it is only by mind that they can progress at all. I join with him again when he says public opinion controls the Government; and I go farther, and say from my own experience and observation in Europe, I know that there is no such thing as despotism in the old sense of the word, that public opinion controls every where the Governments more or less, and it rules the better in proportion as it is the wiser; but give me the compound ratio of the character and intelligence of any people, and I will give the character of the government under which they live, no matter what its form is. If you ask me, after my long tour on the continent, what it is that recurs to my memory with the greatest pleasure, I am bound to say it is Italy and the Italians."

It is not merely their monumental remains; it is not merely that they have there the pride and admiration of ruins; it is not merely that they have there the proofs that they have given to Europe and mankind twice that civilization they possess; but it is in the character of the mind of their distinguished men of this day. I like intercourse with living minds. I pass by aqueducts, columns, and ruins, and I say amongst the Italians of the present time you find, not in the mass of the people—I will not pretend to say so, but you will find in Italy some of the most amiable, accomplished and interesting men that are to be found in Europe; and it is these men and the intercourse I had with them, that, I tell you frankly, come back to my memory with greater pleasure than anything I experienced abroad. I argue that in the present effort which is being made in Italy you will see the progress just as the people become more and more enlightened. You have there, as you always had, first-rate natural qualities in the race of the people. If this people are but left to themselves, if they have that privilege that we claim for ourselves, if they are left to work out their own regeneration, I do not doubt but that the people who have twice given civilization to the world, have the power within themselves again to work out their own redemption Gentlemen, I concur in a remark made by your excellent Chairman with respect to the study of modern languages; I can speak to you feelingly on this topic. Oh, if I had my time over again, and were placed in the situation in which many of you, the young men here present are placed, I would not arrive at the age of twenty-five without having a perfect mastery of the French, German, and Italian. Of the French I will say, it is a language of communication in all Europe. Now, I do not pretend to say that in a hundred years hence the French will be spoken so much as the English. I believe quite the contrary. I believe that the English language is destined to be spoken more than any other language that ever existed; but the French language has become, and will continue, the language of communication throughout Europe.

Well, gentlemen, I returned home as I went, satisfied that it is in institutions like this you not only find greatness and distinction of character from the whole of Europe, but that it is by the literary improvement of the mind amongst young men that you may seek to attain the superiority which, in some respects, we do possess over the rest of Europe. We have credit with the people of the continent for having within ourselves the spirit and habit of association. How could they be better upheld—how could they be better directed, than in the maintainance of an institution such as this? For if this be not maintained in support of an institution such as this, you will not be able to support it in any manner whatever. I exhort you to maintain this kindred institution on every ground, public and private. I have had many changes; I have seen as many phases of society as most—I do not speak egotistically—I am merely going to elucidate a thought. I have seen many phases of society. I have had many exciting means of occupation and of gratification, and I tell you honestly and conscientiously, that if I want to look back to that which has given me the purest satisfaction of mind, it is in those pursuits which are accessible to every member of the Athenæum. I have not found the greatest enjoyment in exciting politics and public meetings. I have not found the greatest pleasure or interest in intercourse, sometimes with men of elevated sphere abroad. While men would think themselves privileged to meet such men, I come back to you conscientiously to declare that the purest pleasures I have ever known are those accessible to you all—in calm intercourse with the intelligent minds, and in communion with the departed great, through our books, by our own firesides.

APOSTLES—HOLY FAMILY.

A correspondent of the New York Mirror writing from Rome, gives a lively, and very probably a true description of the *originals* of pictures, sent from Rome to America.

"Every American artist that comes here sends home a dozen or two of portraits of the beggars in the character of Apostles, or Virgin Marys. A sturdy old fellow who blacks my boots, tells me he has been painted twenty-eight times in the character of St. Paul, thirteen times as Joseph, nine times as Saint Peter—he cannot remember how many times as "Roman Father," and as "the Head of the Old Man," at least a thousand times. One would think that from assuming these characters so often, he would have attained to uncommon sanctity, but he is in truth, the greatest rogue I have seen in Italy.

* * * * *

"The rascal prides himself a good deal on being sent so often to America, and the other day he told me that he believed there was not a gentleman's parlor in my country in which he or one of his family was not hung up in a gilt frame. He said to me yesterday, "my son and daughter have just been sent to America again, one as "a Peasant Boy of the campagna, and the other as "a Roman Lady." Having detected him that week in an attempt to secrete one of my pocket handkerchiefs, to show his contrition, he said he and his daughter, (who is quite as great a thief as her father,) would sit to one of my artist countrymen for a holy family, if I would promise not to expose him." "A precious pair you are to be sure, for a Holy Family," said I. "Why, Signor," said the rogue, '*my religious expression is worth two cents an hour more than any other man in Rome.*'"

SLAVERY CONSIDERED AS A WRONG.

[From a Letter to the People of the United States, by Theodore Parker.]

I am now to speak of Slavery considered as a Wrong, an Offence against the natural and eternal Laws of God. You all know it is Wrong—a Crime against Humanity, a Sin before Almighty God. The great men who call Slavery—right and just;—do they not know better? The little and humble men who listen to their speech—do not we all know better? Yes, we all know that Slavery is a Sin before God;—is the union of many sins. On this theme I will say but a word.

The Roman code declares liberty the natural estate of man, but calls Slavery an institution of positive Law, by which one man is made subject to another, contrary to nature. By the Hebrew Law it was a capital offence to steal a man and sell him, or hold him as a Slave.

Now if that doctrine be true which the American people once solemnly declared self-evident—that all men are created with equal Rights—then every slave in the United States is stolen. Their Slavery is a continued and aggravated theft. It matters not that the slave's mother was stolen before. To take the child of a slave must be theft as much as to take the child of a freeman; it is stealing mankind. He that murders a child has no defence in the fact that he first murdered the sire.

When we hear that the Emperor of Russia or Austria, for some political opinion, shuts a man in the Spielberg, or sends him to Siberia, for life—we pity the victim of such despotic power, thinking his natural rights debarred. But the defence is that the man has shown himself dangerous to the welfare of the State, and so had justly forfeited his rights. When we reduce a man to a slave, making him a Thing—we can plead no extenuation of the offence. The slave is only "guilty of a skin not colored like our own,"—guilty of the misfortune to be weak and unprotected. For this he is deprived of his liberty; he and his children.

Slavery is against nature. It has no foundation in the permanent nature of man, in the nature of things, none in the eternal Law of God, as Reason and Conscience declare that Law. Its foundation is the selfishness, the tyranny of strong men. We all know it is so—the little and the great. Better say it at once, and with Mr. Rutledge declare that Religion and Humanity have nothing to do with the matter, than make the miserable pretence that it is consistent with Reason and accordant with Christianity; even the Boys know better.

In the last century your fathers cried out to God against the oppressions laid on them by England, justly cried out. Yet those oppressions were but little things—a tax on sugar, parchment, paper, tea; nothing but a tax, allowing no voice in the granting thereof or its spending. They went to war for an abstraction—the great doctrine of Human Rights. They declared themselves free, free by right of birth, free because born men and children of God. For the justice of their cause they made solemn appeal to God Most High. What was the oppression the fathers suffered, to this their sons commit! It is no longer a question about Taxes and Representatives, a duty on sugar, parchment, paper, tea, but the liberty, the persons, the lives of three millions of Men are in question. You have taken their liberty, their persons, and render their lives bitter by oppression. Was it right in your fathers to draw the sword and slay the oppressor, who taxed them for his own purpose, taking but their money, nor much of that! Were your fathers noble men for their resistance! when they fell in battle did they fall "in the sacred cause of God and their country!" Do you build monuments to their memory and write thereon, "Sacred to Liberty and the Rights of Mankind!" Do you speak of Lexington and Bunker-Hill as spots most dear in the soil of the New World, the Zion of Freedom, the Thermopylæ of universal Right! Do you honor the name of Washington far beyond all political names of Conqueror or King! How then can you justify your oppression! how refuse to admit that the bondmen of the United States have the same right, and a far stronger inducement to draw the sword and smite at your very life! Surely you cannot do so, not in America; never till Lexington and Bunker-Hill are wiped out of the earth; never till the history of your own Revolution is forgot; never till the names of the Adamses, of Jefferson, of Washington, are expunged from the memory of men,

When the rude African who rules over Dahomey or the Gaboon country burns a village and plunders the shrieking children of his fellow barbarians to sell them away into bondage forever, far from their humble but happy homes and their luxuriant soil, their bread-fruit and their palms, far from father and mother, from child and lover, from all the human heart clings to with tenderest longing—you are filled with horror at the deed. "What! steal a man," say you; "Great God," you ask, "is the Gaboon chieftain a man, or but a taller beast, with mind more cunning and far reaching claws!" That chieftain is a barbarian. He knows not your letters, your laws, the tenets of your religion. The nobler nature of the man sleeps in his savage breast. His only plea is—his degradation. His defence before the world and before God is this: He is a savage, he knows no law but force, no right but only MIGHT alone. For that plea and defence the civilized man must excuse him, perhaps God holds him guiltless.

But when a civilized nation comes, with all the art and science which mankind has learned in the whole lifetime of the race, and steals the children of the defenceless, stimulating the savage to plun

conquests for the human race; when you reflect on the great doctrines of Universal Right set forth in so many forms amongst you by the Senator and the school-boy; when you bring home to your bosoms the Religion whose sacred words are taught in that Bible, laid up in your churches, reverently kept in your courts of justice, carried under the folds of your flag over land and sea—that Bible, by millions multiplied and spread throughout the peopled world in every barbarous and stammering tongue,—and then remember that Slavery is here; that three million men are now by Christian Republican America held in bondage worse than Egyptian, hopeless as hell,—you must take this matter to heart, and confess that American Slavery is the greatest, foulest Wrong which man ever did to man; the most hideous and detested Sin a nation has ever committed before the just, all-bounteous God—a Wrong and a Sin wholly without excuse.

CHRISTIAN REGISTER

BOSTON, JANUARY, 22, 1848.

THEOLOGY IN MASSACHUSETTS.

The controversy on this subject which commenced with a correspondent of the "Presbyterian" under date of Sept. 18, 1847, and was noticed in the Register of Oct. 16, has been carried on with more or less vigor by our Orthodox brethren among themselves up to the present hour. The New School party, on the one side, are laboring very earnestly to show that they ought to be reckoned as genuine believers in the good old doctrines of "original sin" &c.; while the Old School Orthodox, on the other, insist they are not. How long the controversy may last, it is impossible to predict. The New School party of course wish it ended; for it is a troublesome thing to them. They know very well they have departed widely from the standards, and yet they desire the reputation of being still Orthodox. They do not wish to lose the fellowship of their brethren of a more rigid faith. On the other hand, the Old School party, whose motto is "first purity then peace," and who have the merit and the consciousness of consistency on their side, are not unwilling to have the matter thoroughly sifted; nay, they stand ready to "cut off" this "right hand," if it really "offend" them. There is one consideration now urged by the New School party, which may possibly induce the Old School to let the matter drop. It is that other sects, and especially Unitarians, are observing and exulting over this family quarrel. We have seldom known such an appeal as this to be ineffectual, when other motives have failed. It is as when children do not agree very well together, and the mother, having used all other entreaties in vain, says to them, "There, Mr. and Mrs. So and So are looking at you, and they see how naughty you are!" The quarrel may stop, but it is not ended. There is still the absence of real harmony.

From a communication dated Dec. 29, 1847, by Rev. Mr. Stearns of Newburyport, it appears that the young man whose ordination has given rise to this controversy, is Rev. D. T. Fiske, of Belleville, Newbury. The members of the council approving his examination, were Rev. Messrs. Braman of Rowley, Kimball of Ipswich, Withington of Newbury, Dimmick and Stearns of Newburyport, Durant of Byefield, Smith of Amesbury, (now Prof. at Amherst Coll.), Prof. B. B. Edwards of Andover, Prince and Hadley. The members not approving, were Rev. Mr. Eells and Dr. Dana of Newburyport. The gentlemen approving have written a certificate in which they affirm the young gentleman's soundness in the faith. Prof. Edwards has also furnished the following note:—

ANDOVER, Dec. 24, 1847.

The views presented by Mr. Fiske, in a clear and consistent manner, and to which he gave his cordial assent throughout a protracted examination are the same, in the opinion of the subscriber, which have been long entertained, and are now held by the great body of the Orthodox Congregational clergy of New England, particularly on the topics of the nature of sin, the atonement, moral ability, regeneration and the influence of the Holy Spirit.

B. B. EDWARDS.

Prof. Edwards is undoubtedly correct in what he asserts of New England Theology. But the Orthodox divines of the Old School have always been dissatisfied with it, and recently more than ever. The following from the Presbyterian, in a very sharp reply to the Evangelist, shows clearly and exactly the principal points of difference between the two parties.

1st. On *original sin*:

"Our meaning we think must be obvious, that through, or in consequence of our federal relation to Adam, we are, in the eye of God's law, constituted and regarded as sinners from birth. This we understand the Evangelist as denying. He can conceive of sin as only predicable of moral acts. In saying that we are legally responsible for the sin of another, we thereby affirm that we may be sinners in the eye of the law in some other way than by our own actual and personal transgression."

2. As to *ability*, we are interrogated thus:

"Will the Presbyterian be so kind as to explain what kind of freedom man has, while he has 'no freedom to do good, and is free only to do evil?' Will he also tell us whether the 'ability' which, according to the Westminster Divines, man has lost by the fall, is anything else than an ability of will?"

The Confession of Faith, chapter ix. section 2 says: "Man by his fall into a state of sin, hath *wholly lost all ability of will* to any spiritual good accompanying salvation; so as a natural man being altogether *averse* from that which is good and *dead in sin, is not able by his own strength* to convert himself or to prepare himself thereunto." Now we leave the Evangelist to decide for himself, if the inability here spoken of is not total, and whether something beside the *will* is not involved in the debilitating effects of the fall. The answer to question 25 of the Larger Catechism is still, if possible, more explicit, wherein the sinfulness of our natural state, among other evils, is made to consist in our being utterly *indisposed, disabled*, and *made opposite* unto all that is spiritually good, &c."

3. As to *atonement*. Thus the Evangelist:

"The Presbyterian says that Christ endured the penalty of God's law, 'not in a figurative, but positive sense.' What is the meaning of this? Does the writer mean that a figurative sense is a negative sense? Or does he mean that a positive sense is a literal sense? Or does he mean merely to mystify the subject, so as to seem to say, and yet not to say, that the Lord Jesus Christ has endured *literally* all the pain and woe of hell, multiplied by all the number of the redeemed?"

As the terms *figurative* and *positive* seem to perplex, we will, without waiting to justify the aptness of their use in this connexion, explain the meaning we attached to them. The ascription of deity to Jesus Christ in the Scriptures, we regard as a thing positively or really done; Unitarians regard it as figurative merely. The making of an atonement for sin by the sacrifice of Christ, we regard as a positive, indisputable reality; but the view, with which the Evangelist is well acquainted, which represents Christ as doing something which is merely a substitute for atonement, we regard as a figurative affair entirely, in which there is no reality. So when the Scriptures affirm that Christ "was wounded for our transgressions, and bruised for our iniquities," "that he redeemed us from the curse of the law being made a curse for us," that "he bore our sins in his own body on the tree," "that by his stripes we are healed," we understand the language as importing that the substitution was literal, that the endurance of the penalty, (without undertaking to surmise all that may be included in it,) was literal, and thus that the atonement and satisfaction were literal and real. Any other view of the atonement we call figurative; it is a mere theological figure of speech, which has no real being any where. When [the Evangelist] has demonstrated from the Word of God what is the precise penalty [for sins] we will acknowledge that the penalty was really and truly borne by the great sacrifice. In our estimation this fact is essential to the idea of atonement. God's justice is not to be put off by any partial payment of our debt. Our sins must be fully borne, and the curse consequent on them, fully endured, or there is no salvation. We should regard ourselves as utterly reckless of consequences, and as jeoparding our salvation, did we entrust our hopes to such a scheme of atonement, as that but too commonly received, and which is so boldly avowed in the work of Dr. Beman."

The distinctions brought to view in this extract, are certainly not mere verbal ones; they are real and palpable. That the opinions so obnoxious to the Presbyterian are, as his correspondent the Rev. Mr. Eells alleged, "a bold denial of the faith," if that "faith" is represented in the Presbyterian and Old School Orthodox standards; that they are a denial of "original *sin*," and especially of a real, literal atonement, is as obvious as any object that lies in the clearest sun-light.

We would call special attention to the last paragraph in the extract, on the atonement. In denying a *literal* atonement, as the New School Orthodox do deny; in rejecting the doctrine that Christ suffered the actual penalty of the law against sin, and asserting that he suffered only an *equivalent*,—they are fundamentally on Unitarian ground. They hold only to a *figurative* atonement, and this is Unitarianism. If they hold not to the same *form* of figure, it is nevertheless the same in *principle* with Unitarianism.

From representations we have often seen and heard, we should judge that the prevailing impression of Unitarians respecting the Orthodox view of atonement is, that it propitiated God's favor; that it was the infliction of divine wrath on the unoffending Son of God; that it was a *literal* atonement. This is indeed the Old School view; but it is not the theology of the New School Church. It is not Massachusetts theology, it is not New England theology. It has been long banished; and the New School Orthodox have very often remonstrated with Unitarians for representing it as the Orthodox view. But both Unitarians and New School Orthodox have, as it seems to us, failed to discern that they are in truth fundamentally one on this great point; one in principle, while they differ only in the form of the symbol.

It is a singular spectacle, that the "Presbyterian" regards himself as "jeoparding his salvation," to "entrust his hopes to such a scheme of atonement as prevails" among the New School Orthodox; and the New School Orthodox feel the same in respect to the Unitarian view. The "Presbyterian," so late as under date of Jan. 15, in reference to a sermon by Rev. Dr. Skinner, of New York, speaks of "the fatal errors of the school to which the author belongs;" the New School Orthodox echo the same against Unitarians. Even Dr. Skinner says, in regard to the views of Coleridge on the atonement, "Let us take heed lest the foundations be destroyed!" What is consistency on the part of the old school, is certainly very far from it on the part of the New. Let Unitarians consider this point attentively, and profit from it as they may, both for their own edification, and for advantage to the cause of truth.

The Register, the World, and the Inquirer, have made their remarks upon this controversy, with great freedom indeed, but with courtesy. The gentleman, however, whose communication of Dec. 29, we have alluded to, and whose personal acquaintance with Unitarians we dare affirm is not such as to warrant the inference he has drawn, calls the animadversion the controversy has received from Unitarians, the "exultation of the enemies of the Orthodox faith, saying, Aha! so would we have it!" The great sensitiveness of our New School Orthodox friends is very strong proof that they do not feel themselves in a true position. But with little care for the bad motives they fling back in our face, we fearlessly persist in asking them to reflect with what consistency they turn upon Unitarians as denying the faith; with what consistency they refuse to them the Christian name, when, on those great points of doctrine in which the distinction is made good between Old School and New School, they themselves are one with Unitarians? With what consistency, especially in respect to the doctrine of atonement, where now more than on any other point they represent Unitarians as departing from Christianity, and from the pale of Christian fellowship,—with what sort of consistency do they urge this, when they themselves hold only to a figurative atonement? It remains to be seen also with what consistency Presbyterians and Old School Orthodox men will carry out their views of "the fatal errors" of their New School brethren. But be this as it may, surely the New School ought to feel themselves the gainers, as well as Unitarians, if they discover a real unity of faith in the doctrine of the sufferings of Christ, where they differ in common and fundamentally from Old School Orthodox views; if there is a unity in which true righteousness may the more abound.

THE MORNING AND EVENING HYMNS.

The two Hymns translated from the Greek, on page fourth, are contained in the "Apostolic Constitutions" b. vii, chs. 47, 8, under the names of the morning and evening Prayer. They are the most ancient Hymns that have been preserved. The morning Hymn is denominated "the Great Doxology." Athanasius, (born A. D. 296, died A. D. 373,) recommends it, and quotes the first three lines, and three others near the beginning, which agree perfectly with the Hymn as it stands in the "Constitutions." It often occurs in Chrysostom, and the later writers. It is still sung in the Greek Church. A Latin translation of it, prepared by Hilary, is sung in the Roman Catholic Church in the celebration of the mass. The same Hymn has also been paraphrased into the German, where, and also in a translation of the German Hymn furnished by Prof. Smith for Dr. Chase's edition of the Constitutions, (p. 421,) an interpolation is made by the insertion of the phrase, "God the Son," which does not exist in the original Greek. It will be seen how entirely free from Trinitarianism are these Hymns. Every line and every word can be uttered with deepest significance by Unitarians. We have sought to give an exact literal translation. Our own varies somewhat from that found in the English translation of the Constitutions, by Whiston, as published recently under the supervision of Dr. Chase.

The relative "whom," at the close of the Morning Hymn, of course refers to Jesus; and the ascription of praise is to the Father—which shows who was the object of supreme worship, in the minds of the early Christians. The phrase "in the all-holy Spirit," in our view, expresses that spirit of God in believers, under whose influences they offer acceptable holy prayer.

THE CHRISTIAN WORLD'S CRITICISM ON "NATURAL" AND "CARNAL."

Our brother of the Christian World, in his leading editorial of Dec. 25, has a criticism on the Register's interpretation of the phrase "natural man," in 1 Cor. ii. 14. It is as follows:

Mr. Bellows and his critic both seem to suppose that Paul intends the same thing by the "carnal mind" (Romans viii: 7) and the "natural man" (1 Cor. ii: 14.) Now the first passage means manifestly (as the Register observes) "the minding of the flesh." The "natural man" (1 Cor. ii: 14) is, it seems to us, intended by Paul to represent a different state—a step higher. It is not a spiritual state, neither is it a carnal state. In the carnal state, the *mind* is given to fleshly things. In the spiritual state, the mind is given to spiritual things. In the natural state, (Greek, *Psychical*) the mind is in suspense, wishing the good, but drawn down by the evil. And this is the condition described in the 7th chapter of Romans.

Paul evidently adopted the view of human nature, almost universal in the spiritual philosophy of antiquity, which instead of considering man as composed of *two* parts, soul and body, divided him according to a Trichotomy, into spirit, soul and body. Upon this fundamental view of human nature, (hinted at 1. Thess. v: 23,) he considers man to be in one of three conditions, according as spirit, soul or body is the ruling power. In the first case he is a spiritual man, (*Pneumaticos*); in the second he is a natural or Psychical man, (*Psychicos*); in the third case he is a carnal man, (*Sarkikos*). The spiritual man is one, in whom the soul (*Psyche*) through the spirit receives the Life of God. The natural man is one, in whom the soul, the principle of personality, the I, the individual will and consciousness, is wholly subject neither to the spirit nor to the flesh; but while it turns to one in its love, is drawn back by the other in its action. The life, in this case, is only an individual life. But the carnal man is one who serves the flesh, his soul turning willingly thither; and he draws his Life from the world of Time and Sense, through the body.

We confess we did suppose, (and we presume our brother Bellows in his Sermon on Human Nature, upon which we were commenting, supposed,) that "natural man" and "carnal mind" mean substantially the same thing. Shall we state the reasons why we cannot accept the criticism of the World? And we should have done it sooner, but that we were led to expect further remarks, and we wished to consider them all at the same time.

In the first place, the World makes a distinction between the natural and carnal state—the "*psychical*" and what, to avoid circumlocution, may be called the *sarkical*—in accordance with 1 Thes. v. 23. We do not deny there may have been a philosophical distinction of body, soul and spirit,—(*sarks, psyche*, and *pneuma*,—) and that Paul may have been familiar with it. But there is one important question—what is New Testament usage?

In Jude 19, and James iii, 15, the word "sensual" is found. This in the original is *psycheal*, "natural"—the same as used in the phrase "natural man." In Jude, it characterizes those who "walk after their own ungodly lusts;" in James, it is an epithet of that wisdom which is also called "earthly," and "devilish." Surely our brother of the World will not say that this *psychical* state in James and Jude is "a step higher" than the carnal—the *sarkical*; that "it is not a spiritual state, neither is it a carnal state;" that it is "a state in which the mind is given to spiritual things." Now if in the customary modes of speech, in apostolic times, as we see it in James and in Jude, the word "natural" (*psychical*) was employed in the sense of "carnal," (*sarkical*,) then our interpretation was sound, and the World has made a distinction without a difference.

But we grant that a writer ought to be interpreted first by himself. In 1 Cor. xv. 44, 46, the "natural" body is contrasted with the spiritual (pneumatical.) "Natural" (psychical) is there used, we think, in the sense of "flesh and blood," with which phrase it is exchanged, a few verses below. It is not there used in the moral sense. But when used in the moral sense, as flesh (*sarks*) is also used, why should not the secondary, figurative meanings of the two words be synonymous as well as the primary? They are so used, undoubtedly, and both are opposed to the *pneumatical*, or spiritual.

Once more—our brother says the natural (*psychical*) state "is the condition described in the 7th chapter of Romans." He is assuredly in error on this point. In that 7th chapter, Paul uses the word carnal (sarkical) over and over to describe the individual concerned. And it seems to us incontestible proof, that "natural" and "carnal"—*psychical* and *sarkical*—are the same moral condition in the estimate of St. Paul.

REV. CHARLES BRIGGS.

[We copy the following just and hearty tribute to the services of a faithful servant, from the Christian Inquirer.]

In noticing the accession of Rev. Mr. Holland to the Secretaryship of the American Unitarian Association, we omitted to mention that the Rev. Charles Briggs is to continue his valuable services in the Home office of the Association. It would be difficult to point to a post of more delicacy and difficulty than that occupied for so many years by Mr. Briggs. Parishes at a distance, with every thing but funds, each in just the most critical exigency conceivable, each demanding (for the good of the cause) the most popular talents and consummate discretion in their minister, and expecting the Secretary to furnish him to order, and before next Sunday! Candidates, who cannot be expected to know their own fitnesses, or to hear *all* the reports from their previous fields of labor, poured freely into *his* ear, wondering at the partiality, or injudiciousness, or lack of energy, displayed in their disposition or want of employment! We do not envy the Home Secretary his office, and we not a little admire the patience, meekness and tact with which the present incumbent discharges his functions. We doubt not the true course, however, in that post, is one of entire frankness with candidates, and of downright instruction to parishes, who ask the advice and aid of the American Unitarian Association. Feebleness should not be nursed, except through the natural period of infancy, nor unreasonable expectations flattered at all. We are sincerely rejoiced that the American Unitarian Association is able to continue so faithful a servant as Mr. Briggs in office. We are sure he has devoted all the best energies of his mind and heart, and all the strength of an invalid constitution to his arduous labors.

For the Register.

NEW YORK CORRESPONDENCE.

NEW YORK, Jan. 22, 1848.

THE N. Y. CORRESPONDENT OF THE REGISTER AND HIS CENSORS.

It seems to me to imply no great advancement in religious knowledge and feeling to see that the worst spirit we can cherish as regards our happiness or usefulness, is the spirit of malevolence towards those who are, or are supposed to be inimical and injurious to us. It is a foolish revenge to make ourselves hateful because others have hated us, and surely if any thing is hateful it is the spirit of malevolence. The greatest achievement the heart can make is to cherish a calm benevolence under evil treatment, and when like Christ we can love and pray for enemies and injurers, then, too, may we say "It is finished"—finished the mastery of our passions, finished the severest conflict of good with evil principle. In proportion to the difficulty of the achievement is the grandeur and glory of the reward, the exquisiteness of the joy and the sublimity of the triumph.

Entertaining very cordially these sentiments, I cannot well do otherwise than look much more with pity than with anger upon those who violate them. Some of the readers of the abundant abuse heaped upon your correspondent Crito, have wondered, and some have complained that he has not resented sharply the hard things said against him, but they must expect nothing of the sort at his hands.

When men of extraordinary pretensions to sanctity of heart and life, men who claim to be regarded as the lights of this age and the salt of the earth, and who are so esteemed by considerable portions of the community—when such men so far forget themselves and their duty to one who merely exercises the common privilege of expressing his opinions regarding things of common interest, as to apply to him epithets which describe only a miscreant and a monster—when such men call Crito a liar, a slanderer, a renegade, a miserable wretch, and the like,—Crito pities them—he is sad and sorrowful on their account—he thinks of the pangs which such men must endure in seasons of reflection if they have consciences, and how still more to be pitied if they have not. Crito is grieved, too, to think that these men, being by profession Christ's representatives, it follows that the meek and lowly Jesus is exhibited as a reviler and railer, and his Gospel is presented as a system whose charity is easily provoked, is neither kind nor long-suffering, and which, instead of thinking no evil, thinks and speaks only evil in the chosen phrase of the market place and the kennel. Alas, that these things are so! Alas, that the souls for whose conversion Crito's abusers are laboring and praying, should ever learn that true Christianity is that thing which denounces Unitarianism for denying Christ's Deity, but which itself denies his humanity, his meekness, gentleness and love—which puts the crown of divinity upon his brow, but the words of an excited and angry railer in his mouth. The Lord of his mercy shield the young converts which such Christianity may make from the contagion of the spirit displayed by their elders.

I will ask the readers of the Register to recall to memory for a moment the topics of the N. Y. correspondence for months past. In some of the letters individual ministers are referred to and their preaching, influence, &c. estimated. In *every* instance the private character is spoken of kindly, approvingly. To each is accorded sincerity, purity of heart and life—there are no abusive epithets—no impeachments of integrity—no insinuations intended to weaken confidence in their piety. All these letters have attempted was to discuss the tendency and effects of their preaching and of the system held by them. Crito purposely selected the men he did for their high standing and exemplary character, in order to show that the effect of a bad system even when preached by the best men, is injurious. This was the object of a portion of these letters. And now I wish the readers of these letters to take notice what it is the Orthodox journals have raised a storm about, and what they complain of with such bitterness and with such an apparent sense of wrong done to them as almost to convince themselves that they are great sufferers. It is simply and solely this: that I have attempted to show that Orthodox preaching even by the best men has an injurious effect upon the people who hear it. This is the whole ground of complaint. They pretend that there have been personalities, slanders, &c. But that is not true. Every Orthodox clergyman referred to by me has my sincere personal esteem, and has been spoken of by me in that spirit. The truth is, and I intend it shall not be befogged by any false alarms and complaints,—the only and the whole ground of complaint in that portion of the letters, is that Crito has dared to say that Calvinism produces mischievous effects upon the people who listen to it. This is what no man who wishes to avoid abuse may say. Orthodoxy is too holy, too infallible a thing to be talked about in that style, and wo to the man who ventures to do it. It was for doing this that one of these horror-striken editors, after exhausting the whole vocabulary of ribaldry, mourned that there was not a prison into which Crito might be put. Let this be understood in Boston, that Orthodoxy forbids all question and all comment.

Another ground taken in a portion of these letters, which gave offence, was that of the decline of Orthodoxy in this region. This statement was made in view of various indications, and also was sustained by several Orthodox authorities. Upon this statement another hue and cry was raised in the Orthodox prints, and as before the true issue was sought to be mystified by the pretence of personality and slander, and as before without a particle of reason. Suppose I had erred in the opinion of the decline of Orthodoxy, was it strange that such men as Dr. Skinner publicly declare that every evangelical denomination in the land has lost in numbers the last year! But I did not err as regards the decline of that system of doctrine laid down in the Confession of Faith of the Pres. Church. The Orthodox may have as many Churches and as large contributions as ever, but still it is true that that system is declining. Every body sees it. Its doctrines are softened, modified, or kept back. Statements made 30 years ago as distinctive features of it, are now seldom or never heard, such as that about Elect infants—that of sinning in and falling with Adam, and many others. The contest between Old and New Schoolism has been simply a contest between Calvinism in some of its distinctive features as taught in the Confession and fathers, and a modernised, softened system adapted in some measure to the more liberal views of the day. The progress of liberal opinion has been so gradual that its greatness is not seen. Thirty years ago Dr. Spring was a New School man, denounced abundantly as a subverter of Calvinism by the Old School. Now in general estimation he is Old School, not that he has gone back, but because the reform has gone forward. It is still going on and its advance is identical with the decline of Orthodoxy as it was formerly understood.

And great as have been the concessions and modifications made by New Schoolism, still many in the Presbyterian body have not been satisfied, and they have seceded to other connections or set up for themselves. Look, for example to the professors, students, friends and supporters of Oberlin, whose students the Orthodox Education Society refused to assist with funds on account of error. They were Calvinists once, or the main body of them, but they have renounced it in its worst features, and old fashioned Orthodoxy has not at this moment a more vigorous opponent than Oberlin.

But if I had been mistaken in interpreting these things as significant of the decline of Orthodoxy, was that a reason for the abuse and bitterness of the Orthodox journals? Has it come to this in this land of free opinion and a free press, that a man may not think aloud unless he chooses to think with the Recorder and Puritan?

Do these journals not see how ridiculous they appear in this business! Hating Unitarianism with perfect hatred, they have nevertheless such a tender regard for its good name they "have frequently remonstrated with the Register for continuing to publish" Crito's letters. It was a great pity the Unitarian cause should suffer by one of its organs, permitting the N. Y. correspondent to say that Orthodoxy was declining! That was considerate, truly, and I hope the Register is duly grateful.

The Recorder and its affiliated organs must not imagine that any amount of abuse of Crito will avail to arrest public attention from the fact that Calvinism is in a sickly, consumptive state. This very abuse and spleen are among the indications of weakness and bad health, just as the spiteful, angry outbreak of a sick man betray physical suffering.

Truly yours, CRITO.

For the Register.

WANT OF ROOM.

"Our house is too small. If it was only a little larger, we should be so much better off." Perhaps you would. But is it quite certain? Is it not usually better to contract ourselves than to extend our dwellings? When once our desires go beyond what is reasonable and just, there is no end to our wants, and we feel poor and straightened almost in proportion to what we have. "With an income of twenty thousand franks, on my father's estate at Ajaccio, I should have been a happy man," said Napoleon. But breaking through the first simple wants, he only became more craving with each new extension of power, till the strongest empire of our day became too narrow for him. We all belong to the same race with him.

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For the Register.

A WANT.—WHO WILL SUPPLY?

A letter received from a clergyman in the interior of this State a few days since, contains the following paragraphs. Their publication may stir up some pure and benevolent mind by way of remembrance, and therefore they are herewith communicated.

"There is one class of second hand books that are occasionally to be met with, *in want of readers*, that are useful to nobody but poor clergymen. They will not do for Sunday Schools, nor to distribute in the West. If you should chance to know of any aged minister or other person, who has on hand old Theological books in English, Hebrew, Greek or Latin, for which he has no other use, I can make them extremely useful to myself. I thought it probable the moths might be consuming some such, and if so, would like to help them. I am almost destitute of a library. I have no commentary of any kind except the little one of Livermore on part of the New Testament. I have a Hebrew Bible, but no Lexicon, nor any other work in or on Hebrew. I have Horn's Introduction, a very valuable work,—Paley's works, Concordance, and English and Classical Dictionaries, and these with a few tracts and sermons constitute the chief of my library. I am fearful that my *notes* and *comments* are rather too original!

Scarcely anything which is useful to a clergyman can come amiss. I read Latin with perfect facility, and would as lief have any old work in good Latin as in English. If anything should happen to come to me in this way, I shall be extremely grateful to the donor, and to yourself for your agency."

Any books of the above description sent to Simpkin's Book Store, No. 34 Washington St. directed to "W." will be taken charge of, and forwarded to our worthy friend in the country.

P.

For the Register.

WEST NEWTON.

We had the pleasure of visiting this place upon Tuesday evening 12th inst., and, though previously acquainted with the place and people, enjoyed much, and would fain impart to your readers some of the gratifying information we there gained. The occasion which attracted us thither, was a social gathering convened to welcome Rev. A. B. Fuller, whose able and efficient services the Unitarian Society have for a time secured.

At the Hall, the tables of refreshment were not only bountifully spread, but what is better, with good taste and propriety. Very appropriate addresses, during the evening, were made by Rev. F. W. Holland, and Mr. Fuller, which we feel sure must have elicited the unqualified approval of those assembled. Music lent its charms to the occasion, and seemed but a type of the harmony that prevailed in that large assemblage, met cordially to receive the young pastor, and consisting not alone of his own congregation, but of many liberal and courteous persons of diverse sentiments.

As the hour of separation drew nigh, the remark was made, that however social the character of the meeting might well be, yet it was also proper to remember, that its object was the truly *religious* one of promoting friendship and love between pastor and people. In our hours of joyousness we should especially remember Him, who is the giver of every joy; and the tones of religion ever blend in sweet accord with every note of gladness. The blessing of Heaven was then asked, and those assembled dispersed reluctantly to their homes.

We learn, that upon the succeeding Sabbath, a Bible was presented to the Society by several ladies, who have proved themselves untiring in their efforts to promote the welfare of this Society. May all those, who shall listen to its words of sacred wisdom, and to the teachings which may be founded thereon, live in accordance with the glorious yet solemn truths it inculcates. And may this interesting society, containing many preparing for the important duties of instruction, continue to cultivate that friendly acquaintance with the clergyman and one another, without which increase becomes an impossibility, and ecclesiastical relations dull and nothing worth.

M.

For the Register.

THE LETTER-TAX.

It was generally expected that the present Postmaster General would have recommended a reduction of the ten-cent charge to the uniform rate of five: or, have offered post-office stamps at some such advantage, so as to secure, what he was a goose to expect otherwise, a purchase of these government-commodities. But this gentleman dates from a part of the country where cheap literature and frequent correspondence are in less request than here; and he seems to think an universal want of Yankeedom can be put down by annoying express-men and getting up a fuss with exorbitant rail-roads. After experience has surprised this prophet of dark sayings with the amazing success of cheap postage, in realizing more than high-priced postage ever could, still he hesitates to adopt the custom of pre-paying for letters at a low rate which would enlarge the profit and reduce the expense of the system immensely. It is well that the public journals at the North should unite in demanding something better—that public meetings should send on their earnest resolutions to Congress—that our State Legislatures should remember that the present burden is cast chiefly upon education, cultivation, religion, every social and moral development. A man, who neither reads nor writes, hardly knows whether a letter costs as much for transportation as a barrel of flour now, or is only the price of a loaf of bread. But the head of a flourishing Seminary of education, or a minister earnest to keep up a wide influence, finds it a tax double any other. The present Bishop of Pennsylvania used to pay a little short of a hundred dollars per year, under the old system, for an intercourse designed to benefit the public, and conducted without a shilling's additional expense to the government. Was not this a cruel imposition—a needless burden? Every minister, philanthropist, educator, thinker, is still oppressed beyond any rational measure, and for no public good: for, on most routes, private expresses would do this cheaper and better.

H.

For the Register.

INSTALLATION AT GARDNER.

On the 12th of January, Rev. John C. Paine, late of Rehoboth, was installed as Pastor of the First Church and Society in Gardner, Mass., by an Ecclesiastical Council composed of the representatives of ten neighboring Calvinistic Congregational Churches, to which denomination, also, Mr. Paine belongs.

The First Church in Gardner, however, has long been a Unitarian Church. Its first Pastor was the reverend Jonathan Osgood, ordained before the close of the last century. His sentiments were Arminian. He died about 1822. The subsequent Pastors, till the present, have all been Unitarian and were ordained as such.

The last two were the Rev. Jonathan Farr, ordained Dec. 9, 1830, and the Rev. C. Cutler, ordained Oct. 30, 1833.

Before the earliest of these dates, a Calvinistic Society had seceded from the old church. That society remains; no amalgamation having taken place with the old parish, and it is still under the pastoral care of Rev. Mr. Stone, who for a considerable time has been their minister. Since 1839, the old society has had no settled minister; and for a considerable period its pulpit was vacant or was only occasionally supplied.

Somewhat more than a year ago, the meeting house of the First Parish was re-modelled, by means of considerable advance of funds from three or four individuals; and public worship was resumed in it, principally through contributions from the same persons. The preachers then employed were "Orthodox." Mr. Paine was selected for Pastor, and at meetings of the Parish and the Church, held separately, a call was voted to him *nem. con.*, and letters were issued to convoke a council exclusively from Calvinistic Churches.

Meanwhile, the Church in Gardner, though solicited by the person who last year preached to them upon a temporary engagement, refused to alter their creed and covenant, and it still remains the same that it was during the ministry of Messrs. Farr and Cutler.

The same persons also compose the Church *now*, who were members under those Pastors. These facts in relation to the Church, it is understood, were the occasion of some discussion in the Council. Such might well have been the case, inasmuch as the Churches sitting in council had, probably, disowned Christian fellowship with the First Church in Gardner for well-nigh a quarter of a century.

The vote to proceed to Installation was, however, passed *nem. con.*

According to custom, the candidate was *examined* by the Moderator and other members of the Council. This examination was thoroughly conducted, embracing the following topics.

I. His views of Natural Religion. II. Of the evidences of Christianity. III. The doctrines of revelation. IV. Positive institutions of Christianity. V. His personal religious experience, and views as to the office of a minister.

The results of this examination proved satisfactory to the Council, as, indeed, they should have done; and they, therefore, proceeded to the exercises of Installation, in presence of a full audience. The Sermon was preached by Rev. Mr. Paine, of Holden; the Charge was by Rev. Mr. Chipman, of Athol; and the Fellowship of the Churches by Rev. Mr. Sabin, of Templeton.

THE NEW YORK LEGISLATURE.—On Monday of last week a resolution that Congress ought to legislate to prevent the introduction of slavery in any territory to be acquired by the United States, passed the House and Senate almost unanimously.

NEW PUBLICATIONS.

A Translation of Paul's Epistle to the Romans, with an Introduction and Notes. By William A. Whitwell, Minister of the Congregational Society in Wilton, N. H. Boston: Wm Crosby & H. P. Nichols. 1848. pp 108. 12mo.

We welcome this attempt to introduce St. Paul's Epistle to the Romans in a form in which Christians may more clearly understand it, and better appreciate its merits. As a work of art, the Translation is honorable to its author. It bears, on the face of it, the evidence of elaborateness, and it has a finish. It compares well with any similar effort that we have seen. In looking at it from another point of view,—that of presenting the mind of Paul,—we are not equally pleased. We miss not only certain shades of thought, but certain important sentiments, which, after a great deal of study of the epistle, we believe it contains. And yet it is due to the translator to say, that he follows high authority, and that probably no two critics will be perfectly agreed on every point, or even on what is the main doctrine of the epistle.

For instance, in ch. 1, verse 17, the literal translation is,—For therein is the righteousness of God [consisting] of faith, revealed for belief; as it is written, The just shall live by faith. Mr. Whitwell has paraphrased it thus: By it a way of obtaining acceptance with God is revealed, so that the faith of believers shall be constantly increased, as it is written, "He who is accepted shall enjoy the fruits of his faith:"—The meaning which Mr. W. expresses is sufficiently obvious. Our own is, that confidence in God is set forth by Paul as the element of personal righteousness; and the prophet Habakkuk, whom he quotes, asserts substantially the same thing—viz.: that the just man shall live, shall find salvation from impending dangers, by exercising confidence in God.—As a minor criticism, we would point to 5: 4, where Mr. W. translates as follows:—"knowing that trial produceth constancy, and constancy self-esteem, and self-esteem hope." Self-esteem is an unfortunate word, and its usual signification is very far from St. Paul's meaning in this instance. A verb kindred to it in signification and derived from the same root, is found in xii. 2, where Mr. W. correctly translates it, "to prove by experience." But notwithstanding these criticisms, we would express a high opinion of the book, and can assure the Christian reader who will compare it carefully with our common version, that he will rise up from the joint perusal of the two with a better understanding of Paul than he had before.

The Unitarian Congregational Register, for the year 1848. Boston: Crosby & Nichols.

This excellent Manual has happened to get out of our sight, and has verified the proverb,—Out of sight, out of mind; or it would have been particularly recommended before. It has not reached perfection yet, but is on the way to it. The table of Contents shows a collection of Unitarian statistics, &c., &c., which every family ought to possess.

The Young Ladies' Elocutionary Reader, containing a Selection of Reading Lessons, by Anna W. Russell, with Introductory Rules and Exercises in Elocution, adapted to Female Readers. By William Russell.

Also Introduction to the above. By the same Authors. Boston: James Munroe & Co.

It is enough to recommend these books that they are adopted by such teachers as Messrs. H. Winslow and G. B. Emerson, of this city, and Miss Hasseltine of Bradford. Mr. Russell is a man whose purity of taste, and intelligence, and great personal excellence, qualify him to compile his own text books in the art of elocution, of which he is so eminent a teacher.

The public Man. A Discourse on occasion of the death of Hon John Fairfield, delivered in Washington, Dec. 26, 1847. By Joseph Henry Allen, Pastor of the Unitarian Church. From Crosby & Nichols.

We have noticed this discourse, and taken an extract from it, on our first page. The gentlemen who request its publication, speak of it in their note as "conceived in good taste, and its tone and sentiment are calculated to do much good." They characterize it justly, and speak without flattery.

Etherization; with Surgical Remarks. By John C. Warren, M. D.. Boston: Ticknor & Co., 1848—pp 100, 12mo.

Dr. Warren's little work is of great value as well to the general reader as to the gentlemen of the medical profession. Its style is admirably precise and clear. The subject is so completely laid open to view, that we behold the very objects described; see every inhalation of the ether, every symptom of the patient under its operation, every movement and step in the process, and feel a common interest in the result. With genuine enthusiasm Dr. Warren exclaims, "Who could have imagined that drawing the knife over the delicate skin of the face might produce a sensation of unmixed delight! that the turning and twisting of instruments in the most sensitive bladder, might be accompanied by a beautiful dream! With what fresh vigor does the surgeon who is ready to resign the scalpel, grasp it, and wish again to go through his career under the new auspices!" The science of medicine and surgery is a handmaid to Christianity in the blessed work to banish pain and sorrow from the earth. Her most useful discoveries have been by Christian men. Her best record is from Christian pens.

Brownson's Quarterly Review. New Series, No. V. Jan. 1848. Contents. Art. I. Admonitions to Protestants. II. Dr Jarvis' Reply to Dr Milner. III. Novel-writing and Novel-reading. IV. Bricancourt on Labor and Association. V. The Two Brothers. VI. Pius the Ninth.

Mr. Brownson remarks that some of the preceding numbers of his Review may have been heavy. He attributes this, we think, to the wrong cause, when he ascribes it to his not having the aid of other writers. It is, we sincerely believe,—though the avowal of it may provoke a smile,—it is because he is trying to be good, and to subdue something of the vehemence of the natural man. Occasionally, however, the proverb is verified, "Naturam expelles furca, tamen usque recurret."—"Richard's himself again"—only he is unhorsed.

Godey's Lady's Book. Feb. 1848.

"Guess my name,"—is a capital engraving, and is the illustration of an capital a story by Arthur. The engraving also of "Saluting the Commodore" is a very fine one of the kind. The boat, and the ship, and the adjacent craft, and the water, are very true to nature. The number is a very attractive and valuable one. Godey also publishes the Lady's Dollar newspaper, edited by "Grace Greenwood," which goes with the Magazine, all for three dollars.

Columbian Magazine. Edited by Inman & West. Vol. IX. No. 1.

This Magazine, in style of engravings and in literary character, holds a high rank and is deservedly popular.

Littell's Living Age. No. 193.

On the blessings of chloroform, hear Punch!

"Take but a sniff at this essence annsthetical,
Dropp'd upon a handkerchief or bit of sponge,
And on your eyelids 'twill clap a seal hermetical,
And your senses in a trance that instant plunge.
Then you may be pinched and punctured, bumped and thumped and whack'd about,
Scotched and scored, and lacerated, cauterized, and hacked about;
And though tender as a chick,—a Sybarite for queasiness,—
Flayed alive, unconscious of a feeling of uneasiness."

The four Anniversaries. A Sermon preached to the Unitarian Church and Congregation in Keene, Dec. 26, 1847. By A. A. Livermore. Published by Request.

Mr. Livermore's theme is suggested by the fact of "standing in the neighborhood of four remarkable anniversaries"—viz., of the Landing of the Pilgrims; of the Advent of our Saviour; the Close of the Year; the New Year. The lesson of the first is "self sacrifice for the cause of religion;" of the second, "the interest God takes in lost man;" of the third, "the permanent and only valuable results of life;" of the fourth, "opportunity." In the extract on page first of this week's paper, the reader will see a specimen of this excellent and impressive sermon.

Atheism. By La Roy Sunderland. From White & Potter.

How large a basis there is for Mr Sunderland's philosophy, how much wheat or how much chaff, we are not ready to say. He has tact, humor, an off-hand way of saying things, and a perfect confidence in the truth of his own theory. We confess that in parts of his book to which we have opened, we have been instructed. Some of his "corollaries" are certainly drolleries. Baron Swedenborg and A. Jackson Davis, are disposed of pretty summarily, and we should not wonder if Mr. Sunderland sweeps some of himself away along with them.

The Farmer's Old Almanac for 1848. By Robert B. Thomas. Interleaved, and bound in marble paper. From the Publishers, Jenks, Palmer & Co.

This friend of our childhood whom we never could allow to be a mere *guesser* at the weather, though he did not send snow as often as he promised, and as often as we wanted it for coasting and snow-balling,—the Farmer's Almanac, whose calendar we never grew tired of, and all whose riddles, and conundrums, and problems used to afford us so much curiosity, and so much glee; whose interleaves inserted by a grandfather's careful hand contained the journal of the farm, and especially the pedigrees &c., of the various tribes of animals he reared from year to year,—we are refreshed with looking at it again.

A Letter to the People of the United States touching the matter of Slavery. By Theodore Parker. From James Munroe & Co.

Mr. P. gives 1, the statistics of Slavery; 2, condition and treatment of slaves; 3, effects of slavery on industry; 4, its effects on population; 5, on education; 6, on law and politics; 7, the wrong of Slavery; 8, conclusion.—Mr. P. has right literary fame in this work less than useful effect. Yet its facts are skillfully arrayed, its appeals eloquent, its truths forcibly put. It is adapted to accomplish wide-spread good, and as its circulation therefore be wide. The chapter on the Wrong of Slavery will be found on the first of this week's Register.

Brownson's Letters to the Rt. Rev John Hughes on the Roman Church. First and Second Series.

From the introduction we learn that the writer was educated in the Church of Rome. "In these pages he gives the reasons that compelled him to abandon the church of his fathers." They appeared originally in the New York Observer, and have attracted great admiration. It is a good movement to publish them in the present form. Bishop Hughes has felt them to be of sufficient consequence to commence a reply to them, though not in a direct way. The letters are justly characterized as "written with great courtesy, frankness and ability, with the rightly humor of an Irishman to an Irishman."

The Daguerreotype. No. 12.

This number contains the "thirty-five unpublished letters of Oliver Cromwell," with Carlyle's Annotations; and a rich entertainment they are. It is an article too strange almost for fact. And yet too veritable for fiction. Is it really *Dutch-work* after the manner of "Sartor Resartus" or is it not? Were the manuscripts delivered to Carlyle, in the form stated, after the manner of the "six paper bags" of Professor Teufelsdroch, with their Chinese inscriptions! Is it as the North American said of the account of the origin of that work, "a *hum*!" Whether a *hum* or not, it is "a good one."

[From the Traveller.]

Howard Benevolent Society.—The Central Church was full, last evening, to hear the Rev. Mr. Peabody's sermon in behalf of the Howard Benevolent Society. His text was: "Inasmuch as ye did it unto one of these my brethren, ye did it unto me." The sermon was an able and interesting production; full of practical truths, and calculated to do great good in checking the evils of pauperism and crime in this city. The collection taken up on the occasion amounted to $250. We hope this discourse will be published and widely circulated, and we understand that the Standing Committee of the Society have applied for a copy for this purpose.

⁂ Corrections. In the notice of Rev. Mr. Bartol's Sermon, "have" should be *has*; and "absent," *absent from our thoughts*.

In the obituary notice of Mrs. Thomas, (taken from a printed paper,) only the christian and middle names were given in the title, and "Mansfield" was printed for *Marshfield*.

NEW TEMPERANCE MEASURES.

Rev. Dr. Hewitt, one of the pioneers in the temperance cause, and to whom, we think, it is more indebted than to any other man, has proposed a new plan for the suppression of the traffic. It has been already presented before the Legislature of that State, and will soon before the Legislature of Massachusetts and New York. The New York Evangelist says:

"The plan has been examined, we understand, by gentlemen of the legal profession, eminent for their attainments, who have expressed their approbation of it, as also their opinion of its entire practicability. The principal feature of this plan, as it will be recollected by many of our readers, is to procure the enactment of a law by which any parent who has been deprived of the services, care or attention of a child, or any husband of the care and services of his wife, through intemperance, caused or promoted by the sale or gift of intoxicating liquors, shall have the right to bring an action for damages, to be tried and assessed by a jury. And if a wife be deprived of the care, kindness and support of a husband in the same way, the next of kin of the wife shall be entitled to an action for damages against any one who shall cause or promote his intemperance by the sale or gift of intoxicating drinks. So shall the town also, which shall be subjected to expense for the support of a pauper who was made so by intemperance, have its action against the liquor seller for damages. This brings the matter of liquor selling into the category of other misdeeds and makes a man merely responsible for what he does."

For the Register.

OBITUARY.

To the memory of Mrs. J. W. Wetherell, of Worcester, who died, Nov. 15, 1847.

She sleeps—her smile hath passed away
As dies the ripple on the sea,
The voice is hushed that loved to say
Fond words that dear to memory be.

'Twas best that when the summons came
To turn from earth and meekly die,
That breathing her Redeemer's name,
Her soul released should soar on high.

For stern affliction o'er her way
Had planted many a painful thorn,
Till weary grew the feeble clay
With suffering heavy to be borne.

But brightly mid each trying hour
The Christian's sweet example shone,
Triumphant o'er the spoiler's power
She passed to God's Eternal Throne.

We would not call her back again
To tread once more this vale of tears,
Or link anew the golden chain
That bound us for so many years.

Loved wife! and mother! take thy rest
Where pain and parting never come;
O may we find among the blest
With thee a bright eternal home.

A. M. E.

GENERAL INTELLIGENCE.

☞ Accounts from Africa state that from June 20 to Aug. 25, ten or fifteen slavers, containing about 1800 slaves had been captured, of whom 105 died. Some slaves recaptured and received into the colony of Liberia had been baptized. The schools in Liberia were flourishing, and there was a good deal of religious feeling in them. A severe drought had cut off the rice crops at Cape Palmas, Maryland colony.

The Fourth of July was celebrated at Honolulu on the part of American residents, by the firing of guns, crackers, &c.

Among other festivities in honor of the occasion, a party was given at the house of the American Consul, to which all the children resident on the island, whose parents were natives of the United States, received invitations. Between seventy and eighty children were present. [Journal.

An informal vote had been taken in the English parliament on the subject of admitting the Jews to equal political privileges with other sects, which indicated that the bill about to be introduced by Lord Russell would pass the House of Commons. [Ibid.

Dissolution of the Union. A "Circular Letter" has appeared in the Liberator from the Board of Managers of the Mass. Anti-Slavery Society urging the dissolution of the Union.

Slavery in the Government of the U. S. By the Constitution of the United States, in the apportionment of representatives to Congress, five slaves count the same as three freemen. This is a provision unknown in former national codes, resting on a principle un-democratic, detrimental to liberty, and hitherto unheard of: the principle of allowing parts of a national political power in proportion to the number of men which they hold in bondage. It would have astonished the Heathen Democracy of Athens long centuries ago. By this arrangement, in a House of only 225 members, the South gains twenty representatives on account of her slaves—more than one-twelfth part of the whole. At present the North has one representative for each 70,492 free men. The South have one representative for each 55,725 free persons.

A direct tax has been resorted to only four times since 1789 by the general government, viz.: in 1798, 1813, 1814, and 1816. The whole amount assessed is $14,000,000. Of this about $12,750,000 was actually paid into the treasury of the United States, though part in a depreciated currency. Of that the South paid for her slaves, if the computation be correct, only $1,256,553.

In 1837, the surplus revenue of the Union, amounting to $37,468,859 97, was distributed among the several states in proportion to their electoral votes. Each free man of the North received but $3 05, while each free man of the South received $4 20, in that division.

At that time the South had one hundred and twenty-six electoral votes, of which twenty-five were on account of her slave-representation. She therefore received by that arrangement $3,186,127 50 on account of the representation of her slaves. From that if we deduct the $1,256,553 paid by her as direct taxes on her slaves, there is lef $1,929,574 50, as the bonus which the South has received from the treasury of the nation on account of the representation of slaves—Southern property represented in Congress. To this we must add $57,556, which the South received in 1842 from the sale of public land on account of her slaves, the sum is $1,987,130 50. Mr. Pinckney was right when he said the terms were not bad for the South. [T. Parker.

Great Men can sometimes be very small.—In the progress of Fremont's trial, the following scene occurred. General Kearney thus complained to the Court:

Mr. Benton "sat in his place making mouths and grimaces at me, which I consider were intended to offend, to insult, and to overawe me. I ask of this Court no action so far as I am concerned. I am fully capable of taking care of my own honor."

Mr. Benton replied—"When Gen. Kearney stood in that corner, he fixed his eyes on Col. Fremont fixedly and pasuingly, and looked insultingly and fiendishly at him.

When General Kearney fixed his eyes on Col. Fremont, I determined, if he should attempt to look down the prisoner, I would look at him. I did this day; and the look of to-day was the consequence of the looks in this Court before. I did look to-day at General Kearney when he looked at Colonel Fremont; and I looked him down; I looked at him till his eyes fell—till they fell upon the floor."

At the opening of the Court on Monday, General Kearney sent in the following note, which, however, the Court declined to receive:

"Disclaiming in advance the remotest intention of offering the least kind of disrespect to the Court in the following statement, I have to refer the Court to the closing remarks of the senior counsel, for the defence, Thomas H. Benton, of Missouri, which are on the record, and as follows: 'I looked him down; I looked at him till his eyes fell—till they fell upon the floor.' That statement is false, and I am prepared to prove it to be false by members of this Court."

S. W. Kearney, Brig. Gen.

Death of the Rev. Thomas Maguire, P. P.—This celebrated Roman Catholic controversialist died on Friday, at his residence, near Ballinamore, in the county of Leitrim, to the sincere regret of his neighbors. The reverend deceased used to boast that he was the best shot, the best coursor, the best quoit player, the best breeder of greyhounds; pointers, and spaniels, and the best brewer of "scaltheen" in the whole county of Leitrim. [Morning Herald.

Progress of the New Branch of the Presbyterian Church. We learn from the *Watchman of the Valley*, that a synod has been formed of Presbyterians seceding on account of the position of the General Assembly as to the Slavery question. It is an expansion of the secession commenced last summer by the Ripley Presbytery. It is composed of that Presbytery, and the Free Presbytery of Hillsborough, and the Free Presbytery of Mahoning; and is called "The Free Synod of Cincinnati." There were 11 ministers and 11 elders present. In the Letter put forth by them, they claim to have "withdrawn from both branches of the Presbyterian church of the United States," and they profess to adhere to the standards of that church.

Eleven churches constitute a small Synod, but they leave abundant room for growth. The writer communicating the fact says; "The members were much encouraged in this labor of love and self-denial, by the prospect of speedy and substantial accessions to their number; and firmly believe, that at no distant day, the "Free Synod of Cincinnati" will stand high among the Synods of the West, in point of numbers, talent, and moral worth."

Seamen's aid Society. This valuable association, wholly under the direction of ladies, held their anniversary meeting at Tremont Temple, Tuesday morning last. The ample hall was filled, and a most excellent spirit prevailed.

Prayer,—by Rev. E. T. Taylor, Pastor of the Bethel Church.

Annual Report,—written and read by Mrs. Everett.

Treasurer's Report,—(conveying the most gratifying account of the financial concerns of the institution,) was read by the Treasurer.

Addresses were made by William Sturgis, Esq., Rev. E. T. Taylor, Rev. Baron Stow, Rev. Dr. Parkman, Rev. Mr. Waterston, Wm. D. Coolidge. Remarks of the most touching character in respect to experimental religion, were offered by four seaman.

One of the interesting incidents of the occasion, was an annual subscription by a Swede, who thought it better to give his mite, than attempt to speak in an unknown tongue.

The music, by the Bethel Choir, was beautiful, as usual. [World.

Presbyterian become Congregational. The Madison Presbyterian church, (New-school) in the city of New York, has, by a formal vote, abandoned their relations to the Third Presbytery, and assumed the Congregational form of worship.

The Ross Telescope. The Dean of Ely has walked through the tube of Lord Rosse's leviathan telescope with an umbrella up.

Admission of Jews into Parliament.—At a convocation, held at Oxford, on Saturday afternoon, the petitions to the House of Lords and Commons against "the admission of persons professing the Jewish religion to the privilege of sitting in Parliamsnt," were submitted to the House, and, after a scrutiny had been demanded, carried by a majority of 52 to 10.

Too Zealous. Mr. Brownson, it appears, is too much of a Papist to please his Roman Catholic brethren in Boston. He has recently come out boldly in defence of the dogma that *there is no salvation out of the Romish Church*. This has given offence, and a writer in the Pilot of Nov. 17th, calls on the Roman bishop in Boston "not to allow the Catholic community to be so disgraced and their principles brought into suspicion—that under his approval, no modern sophist, whose empiricisms have grown stale, may fill up the pulled ear of the public with paradoxes tortured from Catholic theology." &c.

Change of Public Sentiment in Canada. The Liberals have triumphed in Canada in the late elections.

Rights of Woman. By a late act of the Vermont Legislature, all real estates, and rents, issues, and profits which may have belonged to a woman before marriage, or which she may inherit during marriage, are exempt from attachment or levy "for the sole debts of her husband, and no transfer of either made by the husband, will be valid, unless she shall freely sign the deed." Married women are also authorized to devise such property by will.

Heavy Losses by the Late Flood. The Albany Express estimates that the damage by the late flood, between the Mississippi river and the Alleghany ranges, will amount to $10,000,000. At half cost, says a writer in one of the papers, $4,000,000 would not replace fences alone. At least fifteen millions of bushels of corn and other grain are wholly lost; and 300,000 bales of cotton, mostly unpicked, in the fields, is wholly destroyed; besides some $300,000 worth of wood prepared for steamboat fuel.

China. A missionary at Amoy, (China,) in a recent letter says:—"In different places, four chapels are now opened for public worship by the brethren of different Missionary Societies. But, instead of four chapels, we might have forty; and the Chinese would gladly rent their buildings for the purpose, were there men to occupy them and hold forth the word of life.

Tax on Literature. The English excise laws operate severely upon literature in that country. Messrs. Chambers, in the Edinburgh Quarterly, says, the cheapest of their publications has just been completed, and they affirm that of £25,765, spent in paper, £5431 was paid to Government for duty. This sum exceeds, they say, their own profit.

Legacy. C. Wallace Cook, Esq., of Philadelphia, who died in that city a few days ago, has left an estate valued at $100,000, which at the death of certain annuitants, is to be divided between the Pennsylvania Hospital and the Pennsylvania Institution for the instruction of the Blind. The amount which will finally come into the treasuries of the institutions above named, will not, it is said, fall below the present value of the estate.

Hon. Stephen Fairbanks has been appointed Treasurer of the Western Railroad, in the place of Mr. Quincy, resigned.

Andover Theological Seminary. The number of students at this Institution, from the catalogue just published, is "Resident licentiates and students, 14; senior class, 40; middle class, 30; junior class, 19; total 93.

Ralph Waldo Emerson has been invited to deliver a course of lectures before the Philosophical institute in Edinburgh.

Present Number of Missionaries. The whole number of ordained missionaries in the world is estimated at about 1,200; and of male and female assistant missionaries, at about 2,400, making a total of 3,600. The Bible has been printed in 138 languages and dialects, and all but 30 of these translations are new, and were made chiefly by missionaries since the institution of the British and Foreign Bible Society in 1814. The number of copies of the Bible and Testament which have been issued by the Bible societies, is about thirty millions.

In digging on the line of the railroad in Sanbornton, N. H., eight skeletons were found in a sitting posture, facing towards the East. It is supposed that the spot was once used by Indians as a burial ground.

Discovery. The Literary Gazette states that M. Minas, a learned Greek, has discovered a work of Plato—a treatise on the human race—which has hitherto escaped the researches of the learned.

A rich mine of plumbago, black lead, has been opened in Jaffrey, N. H., at the foot of the Monadnock mountain. Six tons were brought down from Fitzwilliam on the Cheshire railroad last week. It brings about $75 per ton. The mine was purchased for $50.

The abolition of slavery was declared in St. Barts and its dependencies, on the 9th of October. These are under the dominion of Sweden.

A Beverly friend did us the favor, on Tuesday afternoon, to bring for our inspection a fine full-blown pansy, (sometimes called the violet, and sometimes lady's-delight,) picked from his garden, and which had not been covered, excepting by the snow. The chamomile in his garden was green and fragrant. [Salem Gazette, Jan. 7.

Geographical Change. The late freshet in the Great Miami River caused a change of channel near its mouth, and this change will have the singular effect of placing the river altogether within the state of Ohio. Previous to the freshet the river after approaching within about a mile of the point at which it empties into the Ohio, made a bend of some four or five miles, and returned to within three-fourths of a mile of the place where it commenced. Now, the whole body of the river passes through a new channel almost in a straight line. The new cut is some twenty rods wide, three quarters of a mile long, and made through rich, alluvial land, which for years has been cultivated in corn.

The Nantucket Inquirer draws a discouraging picture of the prospects of the whaling business in that place. Since the year 1843, the whaling fleet has been diminished fifteen sail, by shipwrecks, sales, &c. The voyages are said to be one third longer than they were twenty years ago, and the number of arrivals and departures, are constantly growing less and less.

Missionaries and Rum. The bark Catalpa, which sailed from Boston, this week, for the Mediterranean, with a number of Missionaries of the American Board to the Heathen in that quarter, had among her cargo forty thousand gallons of rum!

We saw yesterday morning some violets, which a gentleman had just gathered in his garden. They were full blown, and grew in the open air. It must be recollected that this was on the *second of January*. [Boston Daily Adv.

Rev. Sebastian Streeter of this city united in the holy bonds of wedlock during the last year one hundred and sixty-eight couple. The number married by him in 1846 was one hundred fifty-eight couple, which shows that his business in this branch at least, is steadily increasing.

Rev. Mr. Lowrie, who was murdered by the pirates of the Chinese seas, was a son of Hon. Walter Lowrie, for many years Secretary of the United States Senate, and a graduate of the Princeton Seminary.

Difficulty in the German Settlement in Texas. We have learned with regret, says the Houston Telegraph of the 2d ult., that the German settlers in Fayette county have lately divided into two opposing factions, have armed themselves, and at the last accounts were preparing for combat. A difficulty occurred between two parties of these settlers, some weeks since, and two or three persons were killed or dangerously wounded in a broil that occurred respecting the possession of a farm in the settlement. If the sheriff of the county and the other civil officers will perform their duty, further outrages may be readily prevented. These emigrants had been accustomed to respect laws before they removed from Europe, and they should be made to understand that laws can be as effectually enforced here as in their native land.

Return of Italian Exiles. A letter from Florence has the following:

"I am assured by a person of undoubted veracity that His Holiness has expressed, on many occasions, the wish to be surrounded by all those good Italians, (no matter to what State they may belong,) who have suffered for Italy, and are now in exile, and I am also told that measures have been taken to invite to Rome the exiles now in America, Messrs. F. Foresti, Alex. Bargnani, G. Apinola and F. Argenti; and the time of their return will certainly be a day of joy for all good Italians."

These gentlemen are well known and respected citizens of New York.

Indian Fanaticism.—*Juggernaut Sacrifices.*—The great procession of Juggernaut has this year been characterised by the renewal of voluntary sacrifices, which it was believed had been put a final stop to by the English. Five devotees, unknown to to the agents of the Government, raised on an elevated position near the Pagoda of Bali, cast themselves under the wheels of the gigantic car carrying the idol, and were literally crushed to pieces! The enthusiasm of the mulitude was so much excited by the fervour of the devotees, that, but for the intervention of an armed force, hundreds of victims would have shared a similar fate. The Government may suppress the procession; but Christianity alone can root out the superstition.

In India £1,500,000 sterling is often contributed at the festival of Doorga, and it is not uncommon for a single individual to give £30,000.

Conversion of a Mahommedan. The Watchman of the Valley contains an extract of a letter from the Rev. Mr. Porter, missionary of the General Assembly's Board in Northern India, which says that one of the most distinguished Mahommedans at Allahabad has lately declared himself a believer in the Sonship of Christ; which is just the same as it was for a Jew to say in the days of the Apostles, "I believe that Jesus is the Son of God." They all acknowledge him as a prophet, but deny his divinity. As this man is a person of great influence, his declaring himself a christian, has raised a great uproar in Jalandar. No efforts short of violence are spared to get him back; and perhaps that may yet be resorted to. He still remains firm in his adhesion to christianity.

Curious Scene. Mr. Moore, the member for Mayo, excited great laughter in the British House of Commons, by partly taking the Protestant instead of the Roman Catholic oath. The honorable member went on reading the oath until he came to the words "damnable" and "idolatrous," when he instantly dropped the book with a look and gesture of horror, and rushed away from the table, amidst the roars of the House. He subsequently took the Roman Catholic oath.

A new Methodist meeting Church was recently dedicated at Watertown, Mass. The vane surmounting the spire of the church was presented by the Unitarian Society, and is an historical relic; being the identical one which graced the spire of the building in which the first Continental Congress was held.

American Tract Society. The *N. Y. Spectator* says that this Society has embarked in a capital enterprise. It "has recently fitted out two colporteurs with a boat-load of tracts and religious books, for distribution among the boatmen and travellers on the Tennessee and Mississippi rivers. The boat will be under the colporteurs' own direction, and they will touch, as they may see fit, at the various landing places on the way to New Orleans. It is said that the society, since the 1st of April, has issued publications to the amount of $136,000."

Whiskey shipped by the grace of God. We saw a bill of lading, yesterday, which would shock some of our friends exceedingly. It was as follows, except the blanks for proper names:

Boston Post.

"Shipped, by the grace of God, in good order and well-conditioned, by ——— & Co., in and upon the good Ship or Vessel called the Eagle, whereof is Master for the present Voyage, ———, and now lying in the harbor of Glasgow, bound for Boston, U. S., to say,

Ten Puncheons of Whiskey,

being marked and numbered, [&c., &c.] And so God send the good Ship to her destined Port in safety. *Amen.* Dated in Glasgow, 9th Dec. 1847."

☞ SUNDAY EVENING SERVICE. In addition to the usual morning and afternoon services, the Indiana Street Church will be opened every *Sunday Evening*, for public worship, to be conducted by clergymen in the city and vicinity.

☞ On Sunday Evenings the seats will be free; and a collection will be taken to defray expenses and in aid of the Society. jan22

☞ The Anniversaries of the Massachusetts Society for the Abolition of Capital Punishment will be held on Friday, Jan. 28th, [the day after the Anti-Slavery Meeting,] at Washingtonian Hall, Bromfield Street, at 10 o'clock, A. M. Eminent speakers will address the meeting. We trust the friends will assemble this year in earnest to overthrow the gallows. We look for friends from abroad as well as those in the city. Let something be done this winter worthy of the great cause in which we are engaged.

WALTER CHANNING, } Secretaries.
jan22 CHARLES SPEAR, }

☞ SUNDAY SCHOOL SOCIETY. The Treasurer of the Sunday School Society, acknowledges the receipt of Ten Dollars from "a Friend of Sunday Schools" in Dublin, N. H., to constitute Moses Adams of that place, a Life Member of the Society. The writer says, "I send the above sums, and wish it to be applied to the purposes of your Society, and to constitute Moses Adams a Life Member. He has been a faithful laborer in our school"—the school connected with the Society over which Rev. Levi W. Leonard is Pastor,—"every year since it was established."

11 Allen Street, Jan. 22, 1848.

☞ The Annual Meeting of the Massachusetts Anti-Slavery Society, will be held on Wednesday and Thursday of next week, at the Melodeon. One or both of the evening sessions will doubtless be held in Faneuil Hall. The Annual Report is to be presented by Edmund Quincy, Esq. Able and elequent speakers will address the meeting. jan22

☞ NOTICE. The Professors in the Divinity School at Cambridge, gratefully acknowledge the reception of a very valuable gift of Books, for the Library of the School, from Hon. Jonathan Phillips of Boston. They would also express the great pleasure they have felt in having the interests of the School remembered in the same way by the late Hon. Judge Davis of Boston, who made a bequest of highly valued Books to its Library. jan22

MARRIAGES.

In this city, 12th inst, in Brattle Street Church, by Rev S. K. Lothrop, Charles G. Hobart of Philadelphia, to Anna Louisa, daughter of John Ballard, Esq., of this city.

13th inst, by Rev Dr Gannett, Mr John Revere to Miss Susan Tilden, daughter of John G. Torrey, Esq.

12th inst, by Rev Mr Fox, Mr Edwin Wood of Quincy, to Miss Maria D. Faxon of this city.

Jan. 18th, by Rev David Fosdick, Mr Charles C. Hurd to Miss Louise Adams, both of this city.

By Rev James F. Clarke, Capt George Hagar of New York, to Miss Mary Coolidge of this city.

By Rev Mr Gray, Mr Seneca P. Sturtevant, to Mrs Sarah Gifford.

By Rev Mr Gray, Mr Philip Mayo, Jr., to Miss Anne M. Littleton.

In Dorchester, by Rev N. Hall, Dr Benjamin Cushing to Anna Quincy, daughter of the late Edward Thaxter, Esq., of Hingham.

In Salem, on Wednesday evening, by Rev Mr Thompson, Mr Henry Barrett, of Malden, to Miss Lucy T. G. Stearns, of S.

In New Orleans, 1st inst, by Rev Mr Clapp, Mr Julius A. Noble of New Orleans, to Miss Emily Noble of Cheshire, Mass.

DEATHS.

In this city, 17th inst, of lung fever, after an illness of six days, Ruel Baker, Esq., 55.

In Milton, 14th inst, Ebenezer Tucker, Esq., 84 yrs 10 mos.

In Dedham, on the 13th inst, of consumption, Miss Sarah H. Fish, formerly of Salem, 26.

United States' Arsenal, Fayettville, N. Carolina, March 2, 1847. Dr Fowle,—Dear Sir: Having used several bottles of Wistar's Balsam of Wild Cherry in my family, for the complaints for which it is recommended, with decided beneficial effect, I cheerfully advise my friends, and all others who may need a medicine of that kind, to try it.

G. A. SCHWARZMAN.

N. B. We do not ask the public to rely solely upon recommendations produced from States far distant, where the persons cannot be known; but, having testimony from *every State in the Union*, we refer all who have any doubts about the efficacy of this highly popular and useful medicine, to their own neighbors who have used the article.

Beware of counterfeits and Imitations—Syrups, and all other preparations of Wild Cherry. Remember, they only imitate in *name*, without possessing the virtues. Buy none but the genuine and original

DR WISTAR'S BALSAM OF WILD CHERRY.

None genuine, unless signed I. BUTTS on the wrapper.

For sale by SETH W. FOWLE, 133 Washington street, Boston, and by Druggists generally. jan22

CHOICE FAMILY LINENS!

BENJ. & E. JACOBS & CO.

No. 35 Tremont Row,

A FEW DOORS NORTH OF TREMONT HOUSE,

HAVE on hand of their own importation, 300 pieces 4-4, 9-8 and 7-8

IRISH SHIRTING LINENS,

put up expressly for their trade, and warranted PURE FLAX. They are from one of the best bleachers in Ireland, the same who formerly supplied John Fox, and who was justly celebrated in having the best Linens to be found in the country. The fabric is very heavy and even, weighing 9 lbs to the piece of 27 yards, being quite 50 per cent more than the best quality of light Linens that are so abundant in the market, besides containing about the same number of threads to the square inch.

B. & E. JACOBS & CO., will be constantly receiving their style of Linens by almost every packet. Purchasers in want of DECIDEDLY SUPERIOR LINENS, are invited to supply themselves at low prices, either at wholesale or retail.

Also a few cases of extra fine for Collars and Fronting of Shirts, by the same bleacher. jan22

Littell's Living Age, No. 193. Price 12½ cents.

1. The Widow of Glencoe.
2. Coincidences. A Tale of Facts.
3. Punch.
4. European Affairs.
5. European Summary.
6. Death Bed of Tom Paine.
7. Johnson on Deviation of Compass.
8. English Hexameters.
9. Alison's Life of Marlborough.
10. Fireside Horrors for Christmas.

Published every Week at Six Dollars a Year, by E. LITTELL & CO., corner of Tremont and Bromfield streets.

☞ The Entrance to the Office is now in Bromfield Street. 1tis jan22

THOUGHTS, &c. JAMES MUNROE & CO., will publish in a few weeks, Thoughts on some Important Points relating to the System of the World, by J. P. Nichol, LL D., Professor of Astronomy in the University of Glasgow. Dr Nichol has greatly modified this work expressly for the present American edition. The plates are engravings in aquatint and fac similies of those used in the English edition.

Emerson's Essays, first and second series, fourth edition, 16mo.

Emerson's Poems, third edition, 16mo.

Everett's (A. H.) Miscellaneous Writings, 2 vols 12mo.

Channing's Complete Works, 7th edition, 6 vols 12mo.

Ware's Works, 4 vols 12mo.

Memoir of Rev B. Ware, Jr., portraits, 2 vols 12mo.

Martineau's Sermons on Christian Life, 2 vols 12mo.

Songs of the Sea and other Poems, by Epes Sargent, 16mo.

Follen's Works, 5 vols, with Life, 12mo.

The American Almanac, 1848, 12mo.

Maria Edgeworth, "Orlandino," illuminated covers, 37 cts. For sale at

jan22 is3t 134 Washington, opposite School st.

ENDEAVORS AFTER THE CHRISTIAN LIFE. New Volume. JAMES MUNROE & CO., have just published Discourses by James Martineau, Second Volume, to match previous volume.

Contents. Where is thy God; The Sorrow and Downward Look; The Shadow of Death; Great Hopes for Great Souls; Lo! God, is here; Christian Self-Consciousness; The Unclouded Heart; Help thou mine Unbelief; Having, Doing and Being; The Good Soldier of Jesus Christ; The Realm of Order; The Christian Doctrine of Merit; The Child's Thought; Looking up and Lifting up; The Christian Time View; The Family in Heaven ank Earth; the Single and the Evil Eye; The Seven Sleepers; The Sphere of Silence, Man; The Sphere of Silence, God.

jan22 is3t 134 Washington, opposite School st.

MEDICATED INHALATION. For Pulmonary Complaints, Bronchitis, Asthma, Chronic Affections and Digestive Organs. Dr. Frost can be consulted by Patients at his Office, Rear 51 Cambridge street, Boston, personally, or by letter, where he treats the above complaints by a new and decidedly improved method by which the patient is relieved principally of the nauseating effects of continued taking of drugs, but receives his medicine by *inhalation* to the parts affected so that the healthy parts of the system need not be affected and sickened by the curative remedy, thus giving a *practical remedy* to the disease and leaving nature to pursue its true course. Patients out of the city are requested to be as minute as possible in the detail of their cases, as to the duration of their complaints, the symptoms, age, habits of living and occupation. Address post paid as above, advice gratis.

Note.—The most prevalent and fatal of all diseases incident to our climate, *Consumption*, may generally be traced to a slight cold. By an estimate not long since made, it appears that upwards of *one hundred and fifty thousand die* annually of *Pulmonary* Complaints. *Take heed*, delays are dangerous.

nov6 1sly

A HISTORY OF THE HEBREW MONARCHY, from the administration of Samuel, to the Babylonish Captivity, 1 vol 8vo, London.

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POETRY.

[Translated from the Greek, for the Register, by N. S. F.]

MORNING HYMN.

Glory to God in the highest,
And on earth peace,
Good will among men!

We praise Thee,
We sing hymns to Thee,
We bless Thee,
We glorify Thee,
We worship Thee,
By the Great High Priest,—
Thee the very God,
The unbegotten One,
The alone Unapproachable,—
For Thy great glory!

O Lord, heavenly King,
God, Father Almighty,
O Lord God,
The Father of Christ,—
Of the Lamb without spot,
That taketh away the sin of the world,—
Receive our prayer,
[Thou] who sittest upon the cherubim,
For Thou alone art holy!

Thou art the only Lord,
O Jesus, the Christ of the God
Of every creature that is born—
[The Christ] of our King!
Through whom unto thee be glory,
Honor, and reverence!

EVENING HYMN.

We praise Thee,
We sing hymns to Thee,
We bless Thee,
For Thy great glory,
O Lord King,
The Father of Christ,—
Of the Lamb without spot,
That taketh away the sin of the world!

Praise becometh Thee,
The hymn becometh Thee,
Glory becometh Thee,
O God and Father,
By the Son,
In the all-holy Spirit,
For ever and ever! Amen.

For the Register.

THE INEBRIATE.

The night was mild, with beauty filled
The moon in roundness rose,
Sending her silver sheen abroad
The day-world in repose.

Each gentle star came brightly forth,
And smiled upon the scene,
The dewy grass with tearful eye
Gave earth a pensive mien.

And silence wrapp'd the midnight hour,
For all was hushed and still;
The breezes slumbered on the flower,
O'er dale and lofty hill.

But hark! that noise of boisterous mirth
That mars the hallowed hour,—
Those sounds of wretched revelry
From sin's unholy power.

I've seen one groping shamefully,
A soul in beauteous frame,
So brutalized his native birth,
He scarce deserved a name.

Is that pale, trembling piece of clay,
A child of the Most High?
Yes, though so lost, so led astray,
That soul will never die.

'Tis sin that blinds his mental sight,
'Tis sin that mars his power,
'Tis the curs'd vice, Intemperance
That crushes him this hour.

Why thus will man, beloved of God,
Disgrace his honored birth,
Why mar the beauty of that soul,
So brief its stay on earth?

Why not look forth with clearer view
Upon the scene so fair,
And find within the Father's smile
A glory every where? LALIA.

MISCELLANEOUS.

VISIT TO A CHINESE MONASTERY.

Mr. Smith in his "Narrative," thus describes a visit to a Budhist Monastery.

The increasing violence of the heat produced in me such debilitating effects, that, on July 30th, I availed myself of the kindness of a friend, who accompanied me to a cool retreat on the hills, where there was a large Budhist Monastery. The regulations established at Ningpo respecting the boundaries are those of *locality* and not of *time*. The scene of our intended visit was comprised within the limits of the district, in which foreigners are permitted to roam, so that we were not restricted by any necessity of returning to Ningpo within any given day, or even any number of days. We set out at eight, A. M., in a boat covered over on the top. After proceeding up the river, on the eastern side of the city, about half a mile, we were detained some time at a barrier separating the river from a canal, which we had to enter. Here we landed, and remained on the bank, while six Chinese were engaged in slowly winding round, by means of a clumsily contrived capstan, the rope which was attached to the boat. In this manner, they gradually drew it up over an inclined plane, from the top of which it was easily launched, by its own weight, two or three feet into the canal on the other side. On the whole, it was a good substitute for a lock. The clamour and scolding of our men, who assisted in hauling our boat the next few miles, effectually prevented obtaining any rest from sleep. The bridges were numerous, and at not a few of them our impetuous hailers, heedless of the vociferating cautions of the boatman, brought our mast into contact with the arch, and precipitated both the mast and the towing line into the water. At one point, we were hailed by some soldiers at a watch station, when our boy held up my companion's lantern, inscribed with his title and office, as proof of our respectability, and we were allowed to pass on. About one, A. M., we arrived at the terminus of the canal, from which our route lay over the hills. We had to wait for two hours, till chair bearers and luggage-carriers could be procured, at this unseasonable hour of the night, from a neighboring village. At last, after marshalling our retinue of followers, in a long shed, in which was a strange idol of some female divinity, we set out for our destination, the woodland hills of Teentung. Our chairs were very simple contrivances, consisting merely of two bamboo poles, joined together by a small cross pole at either end, and in the middle. A small board suspended by two pieces of cord from the central part, answered the purpose of a seat; and a cross stick similarly suspended still lower before it, served as a rest for the feet. The cross-pole which connected the bamboos in the middle of their length, answered also the purpose of a rest for the back. We set out on our ascent over the hills, each of us borne on the shoulders of two sturdy Chinese villagers on these simple vehicles, which enabled us to see the country and to catch the breeze. For about three miles our path lay over a beautiful country, as far as we could catch a glimpse of its general features by starlight, leading us by a gradual ascent to the top of a high hill. On one side was an old half-dilapidated pagoda, on the other a Budhist temple, with three priests. The bell of the latter was sounding for their idolatrous matins, as we halted to rest in an adjoining building, which served as a public place of rest.

From this point we descended along a cause way, which was regularly paved, and divided into steps to facilitate the descent. On either side, as the approach of dawn enabled us to gain a clearer view of the country, the hills, covered with coppices of bamboo and fir-trees, bore, in many parts, the appearance of an English rural scene. Two miles of valley stretched before us from the bottom of the hill, containing little village homesteads, with a rivulet here and there murmuring in its passage over the pebbly channel. Rice-fields occupied the space between the hills on our right and left, little temples, ancestral tombs, and arches, lending also a variety to the scene. At the end of the valley we entered a long, winding avenue of tall trees, which cast their sombre shade around us, preparing our mind for the mystic retreats which superstition here holds out, in all the stillness of solitude, to its votaries. On three sides lofty hills, clad with verdant foliage, to their summit, hemmed in the view. Fish-ponds on the left, covered with water-lilies and lotus flowers, found an outlet for their pent-up waters in a little cascade on the right. A deep ravine intimated the violence with which this mountain torrent, at certain seasons of the year, rolls down its impetuous waters. The trees were some of them nearly two feet in diameter, and were in some places occupied by an idol, for the reception of which an opening had been made into the bark. Suddenly the beautiful assemblage of temples, in all their romantic novelty, burst upon our view, with their gaudily-painted roofs and fantastically carved ridges. We passed over the large outer approach, with its spacious piece of water, into the principal entrance, from which courts in succession opened before us into other quadrangles of temples. After exploring the various parts of the monastery in the hope of finding suitable quarters, we at length fixed our lodging in a couple of rooms usually set apart for visitors, into which our luggage was promptly conveyed.

We had not been there many minutes before we were waited on by a number of the priests in succession, to congratulate us on our arrival, and possibly to congratulate themselves on the probable addition to their perquisites. After a temporary rest we went to pay our respects to the abbot, who received us with great politeness, and invited us to be seated. As we came upon him unexpectedly, he watched an opportunity of slipping out of the room, and soon returned with a dignified priestly robe. He told us that he was fifty-four years of age, and a native of one the distant provinces; that the monastery over which he presided, was founded in the time of the China dynasty, and that the abbot was elected every three years. He asked me my age and my country. In reference to the latter, he first asked me if I was a Spaniard. He then inquired if I was an English mandarin; and on my replying in the negative, asked me my object in coming to China. I told him I had come as *chuen keaou*, or "propagator of religion. He then asked me if I came to China as a *chuen hwui-hwui keaou*, or "propagator of the Mohammedan religion." On my saying that I came to propagate the religion of Jesus, he again, after a little consideration, inquired if my religion was the same as the *teen-choo keaou*, or "religion of the Lord of heaven." After his curiosity had in some degree been satisfied, the abbot, in his turn, replied to my inquiry respecting the origin and object of this monastic Institution. He said that it was founded in order that people might retire thither and make their hearts good. I told him that our religious doctrines could make a man's heart good, and begged him to accept some of our sacred books. He received some tracts, and a copy of one of the gospels. I presented him also with a Christian almanac, containing several maps, which furnished a theme of great interest, and led us to explain the relative sites of Great Britain and America, and the extensive possessions of the former in different parts of the world. Before the close of our interview, the abbot assented, with apparent readiness, to the proposal of my coming to reside some time in the monastery before the end of the summer.

After leaving the Abbot's apartments, we proceeded to make a more minute survey of the different parts of the Monastery. In one of the courts a number of men were engaged in drying in the sun many hundred volumes of books. Near this place we observed the library; and in a room close by we met a solitary student; who was so much absorbed in his subject, that he only took a glance at us for a few moments, and then pursued his studies, so as to be again apparently lost to consciousness of eternal things. More than a hundred priests dwell in the temple. The greater portion of these monks are either brought to the temple in childhood, by their needy relatives, or have been driven to find an asylum within its walls by their poverty or crimes in later years. The priests themselves acknowledged to me that this was often the case. One old priest, above eighty years of age, told me, that those priests who came from a distance had almost invariably fled from their homes on account of crime. Here these wretched specimens of humanity live together in idleness. No community of interest, no objects of generous ambition, beyond the satisfying of those wants which bind them to the cloister, help to diversify the monotonous current of their daily life. Separated by a broad line of demarkation from the rest of society, and bound by vows to a life of celibacy and asceticism, they are cut off from the ordinary enjoyments of one world, without any well founded hope of a better life. The greater part of these wretched men saunter about with an idiotic smile and vacant look, and appear little removed in intellect above the animal creation. Only a few seemed raised by mental culture above the generality, and exhibit a refinement of mind and manner. It is probable that some of these have been driven to seek a solace in this retreat from the anguish of remorse. By means of self righteous asceticism, they hope to be delivered from the grosser elements which form the compound being, man, and to be assimilated to, and at length finally absorbed into, the immaterial substance of the holy Budh. For this purpose they abstain from animal food, and repeat their daily routine of *O me-to fuh*, till the requisite amount of purity and merit has been gained, and the more devout are enabled to revel in the imaginary paradise of absorption, or in other words, of annihilation. This is the grand hope of Budhism: this is the only stimulus to present exertion which it offers. The material part of man, is to be purged away, and after transmigration through certain stages of animal life, more or less numerous in proportion to the guilt or merit of the individual, the soul is at last taken into the deity, and become a part of Budh himself. How glorious in the contrast of such meagre hopes, are the substantial realities which the gospel reveals!—1. John iii. 1—3.

HORTENSE FEGOT.

A remarkable example of moral excellence, combined with filial and sisterly affection, has been brought under public notice by the large distribution of the prizes of merit annually given by the French Academy. Among the prizes awarded this year was the sum of 1000 francs to a young girl named Hortense Fegot, a native of Boibee, department of the Lower Seine. M. Tocqueville, in announcing the decision of the Academy, drew a touching picture of the exemplary conduct of the meritorious young female, on whom the prize has been conferred. Hortense Fegot is the daughter of parents in humble life. Her father, an idler and a spendthrift, after treating his wife and children with cruelty and neglect, at length wholly abandoned them. The wife died in a state of miserable poverty, and on Hortense, (then fifteen years of age,) devolved the care of three younger sisters and a brother. This duty she fulfilled in a truly exemplary manner. To the sister next in age to herself she consigned the task of managing the little household affairs of the family; and for the two younger girls she obtained employment in a spinning factory, in which she herself worked. Her little brother, the youngest of the family, she managed by dint of great exertion to get instructed in the business of a weaver, and she procured him employment in a neighboring town. By good management and rigorous economy in her domestic affairs, Hortense was enabled in the space of four years to pay all her mother's debts. This duty being fulfilled, the family began to collect a little sum of money, which was placed in a Savings bank. M. Tocqueville stated that during the last ten months the earnings of this meritorious family amounted to 1277 francs. Of this sum, 1000 francs have been appropriated to house-keeping, 144 francs have been deposited in a savings bank, and 133 francs have been laid by to defray any unforeseen expense that may arise. The Academy have now added 1000 francs to the little treasure so honorably earned by Hortense Fegot.

BANVARD'S FORTUNES.

There was a young lad of fifteen, a fatherless youth, to whom there came a very extraordinary idea, as he was floating for the first time down the Mississippi. He had read in some foreign journal, that America could boast the most picturesque and magnificent scenery in the world, but that she had not yet produced an artist capable of delineating it. On this thought he pondered, and pondered, till his brain began to whirl; and as he glided along the shores of the stupendous river, gazing around him with wonder and delight, the boy resolved within himself that he would take away the reproach from his country—that he would paint the beauties and sublimities of his native land.

Some years passed away, and still John Banvard, for that was his name, dreamed of being a painter. What he was in his waking, working moments, we do not know—probably a mechanic; but at all events, he found time to turn over and over again the great thought that haunted him; till at length, before he had yet attained his twenty-first year, it assumed a distinct and tangible shape in his mind, and he devoted himself to its realization. There mingled no idea of profit with his ambition, and, indeed, strange to say, we can learn nothing of any aspirations he may have felt after artistical excellence. His grand object, as he himself informs us, was to falsify the assertion that America had no "artists commensurate with the grandeur and extent of her scenery," and to accomplish this by producing *the largest painting in the world*.

John Banvard was born in New York and "raised in Kentucky;" but he had no patrons either among the rich merchants of the one, or the wild enthusiasts of the other, whose name has become a synonyme for all that is good, bad and ridiculous in the American character. He was self-taught and self-dependent; and when he determined to paint a picture of the shores of the Mississippi, which should be as superior to all others in point of *size* as that prodigious river is superior to the streamlets of Europe, he was obliged to betake himself for some time to trading and boating upon the mighty stream, in order to raise funds for the purchase of materials. But this was at length accomplished and the work begun. His first task was to make the necessary drawing, and in executing this he spent four hundred days in the manner thus described by himself:

"For this purpose he had to travel thousands of miles alone in an open skiff, crossing the rapid streams, in many places over two miles in width, to select proper points of sight from which to take this sketch; his hands became hardened with constantly p'ying the oar, and his skin as tawny as an Indian's, from exposure to the rays of the sun and the vicissitudes of the weather He would be weeks together without speaking to a human being, having no other company than his rifle, which furnished him with his meat from the game of the woods or the fowl of the river. When the sun began to sink behind the lofty bluffs, and evening to approach, he would select some secluded sandy cove, overshadowed by the lofty cotton-wood, draw out his skiff from the water, and repair to the woods to hunt his supper. Having killed his game, he would return, dress, cook, and from some fallen log, would eat it with his biscuit, with no other beverage than the wholesome water of the noble river that glided by him. Having finished his lonely meal, he would roll himself in his blanket, creep under his frail skiff, which he turned over to shield him from the night dews, and with his portfolio of drawings for his pillow, and the sand of the bar for his bed, would sleep soundly till the morning, when he would arise from his lowly couch, eat his breakfast before the rays of the rising sun had dispersed the humid mist from the surface of the river, and then start fresh to his task again."

When the preparatory drawings were completed, he erected a building at Louisville in Kentucky, where he at length commenced his picture, which was to be a panorama of the Mississippi, painted on canvass *three miles long*; and it is noted with a justifiable pride, that this proved to be a home production throughout, the cotton being grown in one of the Southern States, and the frabric spun and woven by the factory girls of Lowell. What the picture is as a work of art, we shall probably have an opportunity of ascertaining personally, as it is understood to be Mr. Banvard's intention to exhibit it in England; but, in the meantime, we must be satisfied to know that it receives the warmest eulogiums from the most distinguished of his countrymen, and a testimony in favor of its correctness from the principal captains and pilots of the Mississippi. At the meeting in Boston in April last, Mr. Briggs, Governor of Massachusetts, who was in the chair, talked of it with enthusiasm, as "a wonderful and extraordinary production;" and Mr. Calhoun, President of the Senate, moved a series of resolutions expressive of "their high admiration of the boldness and originality of the conception, and the indefatigable perseverance of the young and talented artist in the execution of his Herculean work;" and these being warmly seconded by Mr. Bradbury, Speaker of the House of Representatives, were carried unanimously. [People's Jour.

CAUSES AND ANTIDOTE OF CONSUMPTION.

The larger the lungs, the more perfect their development, the less they are liable to pulmonary consumption. That the more they are exercised, the larger they will become; that as we take active or laborious exercise, our lungs will be continually enlarging; and that, on the contrary, indolence, want of exercise, &c. will render the lungs smaller until by absence of air, the air cells will close up and collapse their walls, as a bird folds its plumage. By this we learn that pure air, and even cold air, becomes more dense, is the best friend to the lungs, and should be resorted to with the greatest confidence, both to prevent and cure their diseases.

It is found in the history of the American Indians—at one time numbering many millions of people, and inhabiting from the most extreme point north to Patagonia south; embracing all varieties of climate and location; resting in the frigid, temperate, and torrid zones; occupying every variety of situation on the seaboard, and on the borders of the lake, on the tops of the highest lands, and in the most secluded valleys; on the wide spread and open prairies, and in the most arid deserts; the countries of the greatest humidity, and where it rarely ever rains, as in Peru; yet in all these countries, and everywhere such a thing as a case of pulmonary consumption has never occurred, whilst those people remained in their savage state. Bring them into our settlements, civilize them, educate them, and let them adopt our habits, and they become as liable to consumption as we ourselves.

By what peculiarities is the Indian distinguished from the civilized American? First, the American Indian is remarkable for the perfect symmetry of his figure. "Straight as an Indian," is an old proverb, whose truth is instantly recognized by all who ever saw the wild Indian; his chest is perfect symmetry; his shoulder blades are laid flat against his chest, and the whole weight of his arms, shoulders, and shoulder-blades is thrown behind the chest, thus always expanding, instead of contracting it. The naked chest and whole person is often exposed to the open air; they are much out of doors, breathe the pure air, never stoop in gait or walk, and pursue no avocations that contract the chest, or prevent its free expansion; often wash themselves in pure cold water, exercise the lungs freely by athletic exercise, running, racing, the chase, frequently dancing, and shouting, &c. most vehemently, nearly every day. The same holds true in regard to animals.

Animals in their wild state never have any consumption, whilst animals domesticated have it—as the monkey, the rabbit, the horse, &c. Consumption is a child of civilization; results chiefly from loss of symmetry, and from effeminacy induced by too much clothing, too luxurious living, dissipation, too little exercise and occupation.

If there is any appellation that would apply to us as a nation, it is round shouldered. The habit of contracting the chest by stooping, is formed in multitudes at school or out of school by not holding themselves erect either sitting or standing; and it is a matter of habit in a great degree; tailors, shoemakers, machinists, clerks, students, seamstresses, in fact all whose occupation causes them to stoop at their work, or at rest, or at pleasure, or amusements.

Practice will soon make sitting perfectly erect, vastly more agreeable and less fatiguing than a stooping posture. To persons predisposed to consumption these hints as regards writing or reading desks are of the greatest importance. In walking, the chest should be carried proudly erect and straight, the top of it pointing rather backwards than forwards.

The North American Indians, who never had consumption, are remarkable for their perfectly erect, straight walk. Next to this, it is of vast importance to the consumptive to breathe well. He should make a practice of taking long breaths, sucking in all the air he can, and hold in the chest as long as possible. On going into the cold air, instead of shrinking from it, draw in a long breath of the pure air. Do this a hundred times a day, if you have any symptoms of weak lungs, as it will cure you. Should you have a slight cold, be in the habit of often drawing in a full chest of air.

Luxurious feather or down beds should be avoided, as they generally tend to effeminate the system and reduce the strength. For this reason beds should be elastic, but rather firm and hard; straw beds, hair mattresses, these on a feather bed are well; a most excellent mattress is made by combing out the husk or shuck of Indian corn. I first met these beds in Italy—they are delightful. Cold sleeping-rooms are in general the best, especially for persons in health; they should never be much heated for any person, but all should be comfortably warm in bed. [Dr. S. Fitch on Consumption.

THE GOOD WIFE AT SANDY RIVER.

The characteristics of a portion of the population of Virginia are illustrated by an anecdote told by a Methodist circuit preacher, who not long since, called at a house, near the head waters of Sandy river to stay all night. Every body knows the character of the citizens of this region of country, and that it has been, and for years to come will continue to be, on account of its mountain fastnesses, the home of the most ignorant and debased population. Our parson, a man of great simplicity of character, on entering found four men seated on the floor playing cards. These men seemed scarcely to notice his arrival, and he passed to where the wife of the proprietor was, who very soon engaged him in conversation. Among other questions, she asked:

"What might be your business in these parts, stranger?"

"I am hunting for the lost sheep of the house of Israel," replied the parson.

"Old man! old man!" cried the woman to her husband, "old man, I say, I'll bet anything that old ram that was here t'other day belongs to this here man."

The minister was forced to explain; whereupon, gazing upon him with an air of curiosity and astonishment, she rose to her feet and exclaimed—

"A preacher! Well ye're the first critter of that sort ever in these parts afore; but may be you'd like a dram, stranger."

"No, madam, I never drink."

"Never drink! Why, railly!"

The men during the dialogue continued their game at cards; but as if struck with the impropriety of such conduct before a minister of the Gospel, (a species which she had heard of but not seen,) the woman addressed the card players with an air of one accustomed to command:

"Look here, now! aint you a nice set to let a preacher come here and catch you playing cards! Move every one of you, or I'll break this pine knot over your heads."

It is hardly necessary to add that the room was soon cleared.

The above as related is literally true, and a sample of the character of the settlers of Sandy river. [Exchange Paper.

EARLY RISING.

The famous philosopher, the really great Czar Peter, of Russia, always rose two hours before day, and when he saw the morning break, would express his wonder that any man should be so stupid as not to rise every morning to behold one of the most glorious sights in the universe. "Men take delight," said he, "in gazing on a picture, the trifling work of a mortal," and at the same time neglect one painted by the Deity himself. "For my part," added he, "I am for making my life as long as I can, and therefore sleep as little as possible."

The Two Heaps. "I see in this world," said Rev. John Newton, "two heaps—one of human happiness and one of misery; now, if I can take but the smallest bit from the second heap, and add to the first, I carry a point. If, as I go home, a child has dropped a half-penny, and if, by giving it another, I can wipe away its tears, I feel that I have done something. I should be glad, indeed, to do *great* things, but I will not neglect such little ones as this."

A Hint. A distinguished physician, in a work on physiology, says:

"The transmission of food through the gullet should be gradual; and when persons eat rapidly, the food does not pass immediately into the stomach, but is retained in the gullet, which thus becomes distended, causing pressure upon the great arterial trunk, (the aorta) which lies close at its back. The impediment to the flow of blood in one of its chief canals, in persons predisposed to such calamity, causes the rupture of one of the vessels of the brain, an effusion of blood takes place, and death from apoplexy is the result."

Saw Dust. The shipping lists report at Frankfort, (Penobscot river) Dec. 10th, "six small vessels loading with saw dust for Charlestown, Mass." The *commodity* is designed for packing *ice* at Charlestown and Cambridge—the great sources of the ice trade for almost the whole world.

A very respectable income is now derived, at several places in this State, from the sale of pine saw dust, for this purpose, and the transportation gives employment to considerable tonnage. Thus the exigencies of luxury within the tropics, and in many of the largest cities in the world, are giving encouragement to the minutest results of industry in the "down east" regions of Maine.

At the steam saw mills, it is well known that the saw dust of their own making forms a large part of their fuel. Yet so little were either of these uses of the article thought of, till lately, that, upon the erection of the first steam saw mill at Hallowell (the first in the State) on the bank of the river, it was deemed necessary to pass a law prohibiting the owners from obstructing the channel, by throwing the saw dust into the river. Similar laws were passed to meet similar cases at Ellsworth and elsewhere. Such legislation is now obsolete, and an article once deemed so useless and worthless, now teaches us to despise nothing, that ingenuity and industry can get hold of. [Portland Adv.

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5 lbs superior Black Tea, (Oolong flavor,)	1 50
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lbs good strong Young Hyson,	2 00
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Many Stores charge 75 cents per pound for *no better Tea*. All our Teas are packed in a style peculiarly our own, in half pound to ten pound packages, comprising over 50 different kinds, and labelled with our own label, duly copy-righted, to counterfeit which is *forgery*.

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GREENWOOD'S PSALMS AND HYMNS.—Newly Stereotyped Edition. The subscribers have recently procured new stereotype plates of this popular collection of Sacred Poetry, now used of nearly all the Societies of the denomination, and have just published the 44th Edition, to which an addition of over One Hundred Hymns has been made.

They have also published another Edition containing in addition to the Hymns embraced in supplementary pages, a SERVICE BOOK for the use of those Societies desiring to introduce this mode of worship.

Two separate editions will in future be issued—one with the text as heretofore, for use where this edition is used or desired, corresponding in all respects to the one now in use, with the addition above referred to, but on new type, and the other with the Service Book and Supplementary Hymns.

The additions have been made, with great care, by the Rev R. C. Waterston, Pastor of the Church of the Saviour, and are highly approved by those who have examined the work, since they were made.

It is believed that this arrangement will meet the views of the numerous friends of this excellent collection who were desirous that it should embrace many Hymns of high character, written since it was first published, and others, which were not before inserted.

The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev. Mr. Peabody;) Hollis Street Society, (Rev. Mr Fosdick;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Gannett;) Bulfinch st Church (Rev. Frederick T. Gray;) Purchase street, (Rev. Mr. Coolidge,) Church of the Saviour, (Rev Mr Waterston;) Boston. Church of the Messiah, New York, (Rev. Dr. Dewey;) Church of the Saviour, Brooklyn, N. Y. (Rev. Mr. Farley;) College Chapel, and also Divinity Hall, Harvard University, Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Lincoln, Weston, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Sterling, Mass; Portsmouth, Walpole, Dover, N. H; Portland, Hallowell, Augusta, Bangor, Castine, Me; Hartford, Ct; Syracuse, Rochester, N. Y; Providence, Newport, R. I.; Brattleboro', Vt; Savannah, Geo; Mobile, Ala; Allton, Ill; St. Louis, Mo; Louisville, Ky; and many other societies in New England and the Southern and Western States.

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